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"*Ut Ecclesia ædificationem accipiat.*"
1. Cor. xiv. 5.

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CASUS DE MATRIMONIO.

LABANUS, nunquam baptizatus, matrimonium inierat cum Maria, quæ ad universalistarum sectam pertinens, et ipsa nunquam fuerat baptizata. Elapsis decem annis, petiit et obtinuit a curia civili divortium propter adulterium suæ uxoris. Hæc igitur jam sola vivebat, cum, universalistis valedicens, ad methodisticam sectam accessit et, recepto apud eam baptismo, virum methodistam duxit in matrimonium. Labanus vero nuper, ad Catharinam, puellam catholicam, oculos convertens, ipsam petiit in matrimonium; sed cum illa recusasset se unquam matrimonium inituram cum viro qui non esset catholicus, Labanus adivit P. Jacobum ut instrueretur in vera religione, et promisit se catholicum evasurum spe ducendi Catharinam.

UNDE QUÆRITUR.

I. Utrum possit Labanus, postquam catholicus evaserit, novum matrimonium contrahere cum Catharina, Maria adhuc vivente?

II. Quid practice agendum sit P. Jacobo?

Resp. I. Quod unice obstare videtur novo matrimonio

Labani est impedimentum vinculi oriens ex pristino suo matrimonio cum Maria, ac proinde ut certo assequamur num adsit revera hujusmodi impedimentum, ad trutinam revocandæ sunt diversæ circumstantiæ quæ vel comitatæ vel consequutæ sint prædictum matrimonium. Hæ autem circumstantiæ reducuntur 1° ad carentiam baptismi in utroque contrahente; 2° ad subsequens divortium obtentum a curia civili propter adulterium Mariæ; 3° ad ingressum Mariæ in sectam methodistarum; 4° ad proximam veram conversionem ipsius Labani. Examinemus igitur quatuor ista, ut videamus num matrimonium Labani invalidum fuerit ab initio, aut, si validum, num dissolutum fuerit vi divortii aut privilegii Paulini.

1. Ac primo quidem dicendum est carentiam baptismi in utroque contrahente non invalidasse *per se* matrimonium; nam baptismus requiritur profecto ut matrimonium sit sacramentum, non autem ut sit verus et validus contractus vi juris naturæ indissolubiliter initus ab uno viro cum una femina. Quod autem talis dicendus sit contractus matrimonialis, evidenter colligitur ex iis quæ de primæva sua institutione in Scripturis traduntur, et a theologis passim docentur. Quamvis enim Christus hominum Salvator matrimonium divinitus elevaverit, atque adeo majorem ei indiderit firmitatem, exinde concludendum non est veram unitatem et indissolubilitatem ipsius unice pendere ex ratione sacramenti, ita ut, hac deficiente, liberum sit alicui conjugi, vel pluribus, vel uni non in perpetuum adhærere. Vera enim unitas et indissolubilitas ab eo momento matrimonium intime affecerunt quo masculus et femina, simul conjuncti in officium naturæ, ita a Deo ipso pronuntiati sunt *una caro*, ut nulli hominum fas sit eos separare. Hæc quæ, ut nuper dixi, passim traduntur a theologis, Summus Pontifex Leo XIII solemniter confirmavit in sua Encyclica *arcanum* sequentibus verbis: "Nota omnibus et nemini dubia commemoramus; posteaquam sexto creationis die formavit Deus hominem de limo terræ, et inspiravit in faciem ejus spiraculum vitæ, sociam illi voluit adjungere, quam

de latere viri ipsius dormientis mirabiliter eduxit. Qua in re hoc voluit providentissimus Deus, ut illud par conjugum esset cunctorum hominum naturale principium, ex quo scilicet propagari humanum genus, et, nunquam intermissis procreationibus, conservari in omne tempus oporteret. Atque illa viri et mulieris conjunctio, quo sapientissimis Dei consiliis responderet aptius, vel ex eo tempore duas potissimum, easque imprimis nobiles, quasi alte impressas et insculptas præ se tulit proprietates, nimirun unitatem et perpetuitatem. Idque declaratum aperteque confirmatum ex Evangelio perspicimus divina Jesu Christi auctoritate; qui Judæis et apostolis testatus est, matrimonium ex ipsa institutione sui dumtaxat inter duos esse debere, scilicet virum inter et mulierem; ex duobus unam veluti carnem fieri; et nuptiale vinculum sic esse Dei voluntate intime vehementerque nexum, ut a quopiam inter homines dissolvi aut distrahi nequeat."

Quod si dicas hæc omnia ostendere quidem Labanum et Mariam potuisse vere et indissolubiliter contrahere, non obstante carentia baptismi, non autem ostendere eos de facto ita contraxisse; plures enim quotidie videre est adolescentes, præsertim si nulla religione sint adstricti, qui vel joco, vel ad tempus, vel passim et pro lubito matrimonia ineunt certo invalida, responderi potest concedendo libenter possibilitatem hypothesis. Et hæc est ratio, cur ab initio dictum sit matrimonium Labani *per se* esse validum, quia scilicet supponi potest illud forte per accidens esse invalidum aliqua ex prædictis rationibus. Verum id quod facile supponi potest disputando, aut potius conjecturando, nullo modo supponi potest cum ad praxim devenitur, et actio judicialis aut quasi-judicialis ponenda est in casu aliquo particulari; non solum enim in foro externo nemo præsumendus est malus, sed potius præsumitur recte factum quod de jure faciendum erat.

2. Ex dictis patet etiam responsio ad id quod secundo loco quærebatur; nam si matrimonium inter Labanum et Mariam pro vero et legitimo habendum est, atque adeo divino et naturali jure indissolubile, jam sequitur illud non

posse invalidari aut dissolvi per divortium quod a quacumque curia civili, quacumque de causa obtineretur; siquidem nequit ulla hominum auctoritas separare quod Deus ipse conjunxit. Huc facit Propositio 67 Syllabi quæ sic se habet: "Jure naturæ matrimonii vinculum non est indissolubile, et in variis casibus divortium proprie dictum auctoritate civili sanciri potest."—

3. Examinandum nunc venit num prædictum matrimonium potuerit dissolvi vi privilegii Paulini, cum Maria, recepto baptismo apud methodistas, ad novas nuptias convolavit. Privilegium istud divinum proprie est, quia cognoscitur a Deo ipso saltem mediate fuisse concessum in favorem fidei, sed vocatur *Paulinum* aut *Apostolicum*, quia ab Apostolo Paulo fuit promulgatum, prouti legitur Epist. I. ad Cor. viii. 12, et seqq.—Quænam autem sint ejus conditiones et in quonam proprie consistit fuse traditur a theologis, et ut breviter omnia hic complectar, fere verbatim referam prænotanda quædam quæ Congr. S. O. nuper præposuit nonnullorum dubiorum solutioni. Igitur privilegium Paulinum in eo consistit, quod, stante matrimonio legitime in infidelitate contracto et consummato, si conjugum alter Christianam fidem amplectitur, renuente altero in sua infidelitate obdurato, cohabitare cum converso, aut cohabitare quidem volente, sed non sine contumelia creatoris, hoc est, non sine periculo subversionis conjugis fidelis, vel non sine execratione Sanctissimi Nominis Christi, et christianæ religionis despicientia, tunc integrum sit converso transire ad alia vota, postquam infidelis interpellatus aut absolute recusaverit cum eo cohabitare, aut animum sibi esse ostenderit cum illo quidem cohabitare, sed non sine creatoris contumelia. Verum juxta idem divinum privilegium, conjux conversus ad fidem, non in ipso conversionis puncto intelligitur solutus a vinculo matrimonii cum infideli adhuc superstite contracti, sed tum solum quando transit cum effectu ad alias nuptias.

Ex his facile colligitur duas esse conditiones omnino necessarias ut privilegium Paulinum in usum adduci possit, scili-

cet conversionem ex parte unius conjugis, et discessionem ex parte alterius. Ut ergo videamus utrum applicari possit in casu de quo agimus, videndum est imprimis num Maria dici possit conversa ad fidem, et deinde num Labanus revera discesserit. Porro, ut opinor, utrumque videtur desiderari. Etenim ex parte Mariæ duo urgeri possunt dubia; unum quod respicit *factum* baptismi, et alterum quod *jus* ipsum attingit. Scilicet dubitari primum serio potest num Maria valide fuerit baptizata apud methodistas; scimus enim in hac secta baptismum sæpe mancum esse sive ex parte materiæ sive ex parte formæ. At forte dices hoc nihil esse, nam sicut validum ordinarie esset matrimonium inter methodistam et catholicum, obtenta prius solum dispensatione ab impedimento *mixtæ religionis*, etiamsi a parte rei methodista revera non esset valide baptizatus, et hoc ignoraretur; ita etiam in casu nostro baptismus Mariæ reputandus est validus in ordine ad usum privilegii Paulini. Sed respondetur negando prorsus paritatem, quia relate ad matrimonium valide contrahendum cum methodista Ecclesia potest supplere defectum baptismi, non quidem faciendo ut baptismus qui nullus est revera validus sit, sed auferendo impedimentum dirimens *disparitatis cultus*, et si præterea cognoscatur, ut constat ex multis declarationibus Romanarum Congregationum, ipsam de facto velle hujusmodi impedimentum auferre, nullum dubium remanere potest de validitate matrimonii. At alio prorsus modo et alia ratione requiritur baptismus ad applicationem privilegii Paulini, nam hoc est de jure divino, et non probabilem tantum aut facile præsumptam, sed certam requirit conversionem.—Præterea supponendo nunc baptismum Mariæ fuisse indubitanter validum, num cum veritate dici potest Deum voluisse suam concessionem ad eos etiam extendi, qui baptismum recipiunt apud sectam methodisticam, aut quamcumque aliam communionem christianam a catholica Ecclesia sejunctam?—Sunt qui id docent: imo P. Ballerini cum narrasset Card. C. Tarquini opusculum hac super quæstione conscripsisse, addit se nihil dubitare,

"quin, spectatis rationibus ab ipso (Tarquini) allatis, in ejus sententiam, quæ affirmativam partem tenet, quisque sit concessurus." At pace tanti viri, de hoc ipso multi dubitabunt; nam privilegium Paulinum cum datum fuerit a Christo prout est institutor et caput Ecclesiæ, non ideo præcise concessum fuit ut nullum obstaculum poneretur simplici regenerationi in Christo per verum baptismum, sed potius datum fuit in favorem veræ fidei quam quisque externe etiam profiteri debet inter vera membra unius veræ Ecclesiæ.

Quod si nunc inspiciamus Labanum, videbimus ex ejus etiam parte desiderari conditionem omnino requisitam ab Apostolo et ex ipsa natura privilegii ab eo promulgati. Labanus enim discessit non in odium fidei, non propterea quod Maria baptismum recepit, sed unice quia inventa est adulterium commisisse: adde nullam factam fuisse interpellationem, et Mariam statim post ejus adoptionem inter methodistas, duxisse virum methodistam. Tenendum igitur est vinculum matrimonii inter Labanum et Mariam adhuc intactum, saltem probabiliter, perseverare postquam hæc, suscepto baptismo, ad novas nuptias convolavit.

4. Examinemus modo num privilegium Paulinum applicari possit Labano, postquam iste evaserit catholicus, ita ut tuto ducere queat Catharinam, quæ tantam spem facit in bonum religionis. Prima fronte videtur nullam adesse difficultatem, nam si Labanus baptizetur a P. Jacobo, ipsius conversio plenissima dicenda esset ad mentem Apostoli; ac proinde, accedente discessione ex parte Mariæ, de qua facile poterit constare, si, facta interpellatione, Maria recuset cohabitare, jam conditiones omnes videntur perfecte locum habere. At difficultas seria exurgit ex eo quod Maria, suscepto baptismo probabiliter valido, jam nequit dici certo mulier infidelis. Baptismus igitur a Maria susceptus, vi suæ probabilitatis, hinc inde agit, et impedit quominus vel unam vel aliam partem tuto amplectamur: impedit scilicet quominus ipsa dici possit mulier vel certo *conversa* vel certo *infidelis*. Ad hanc solutionem confirmandam juvat hic afferre responsionem

quam Congr. S. O. recenter dedit dubio quod ita proponebatur: "Apud quosdam infideles detestabilis viget consuetudo, juxta quam vir, post commissum adulterium cum uxore alterius, administrat remedium uxori adulteræ, cujus affectus erit inferre mortem super legitimum maritum, eo ipso quod postea habebit connexionem cum uxore sua. Unde postulatur, utrum vir legitimus, qui nolit cohabitare cum uxore sua post adulterium commissum, si convertitur ad fidem, poterit dispensari a vinculo matrimonii sui contracti in infidelitate, et ducere alteram uxorem, etiamsi infidelis uxor adultera vellet et ipsa baptizari?" Porro S. Congregatio ita respondit: "Matrimonium etiam in infidelitate contractum natura sua est indissolubile, et tunc solum quoad vinculum dissolvi potest virtute privilegii in favorem fidei a Christo Domino concessi, et per apostolum Paulum promulgati, quando conjugum alter Christianam fidem amplectitur, et alter nedum a fide amplectenda omnino renuit, sed nec vult pacifice cum conjuge converso cohabitare, absque injuria Creatoris, ideoque non esse locum dissolutioni quoad vinculum matrimonii legitime contracti in infidelitate, quando ambo conjuges baptismum susceperunt vel suscipere intendunt."

II. Quid igitur practice agendum est P. Jacobo? Potestne subvenire Labano atque ei spem confirmare ducendi optimam Catharinam? Profecto potest, sed magna prudentia agat. Quare instruat imprimis Labanum, eumque doceat primarias veritates a catholico tenendas. Probet ipsius constantiam et quatenus constet eum moveri ad accipiendum baptismum ex vero religionis motivo, illum regeneret in Christo, et acceptam fidem et gratiam augeat et foveat aliis, quibus capax est, sacramentis. Deinde recurrat ad Ordinarium, et, re bene explicata, facile poterit, eo mediante et urgente, debitam dispensationem a Romano Pontifice obtinere ut totum negotium componatur. Nam vel baptismus Mariæ supponitur validus vel invalidus: si primum, obtineri poterit dispensatio a matrimonio rato et non consummato propter urgentes rationes; si alterum, locus erit privilegio Paulino. Huc facit respon-

sio ad septimum ex octo dubiis solutis a Congr. S. O., quæque sæpe hic commemoravi.

Cf. Encyclicam Leonis XIII, quæ incipit *Arcanum*, apud Acta S. Sedis, Vol. XII., p. 358.—Bened. XIV, *de Syn.*, lib. vi., cap. 4.—Conc. Plen. Balt. III., n. 123 et seqq.—Lehmkuhl, Vol. II., n. 709.—De Augustinis, Thesim VIII., p. 274 et seqq.—Nouvelle Revue Théologique, Vol. XXII., p. 55 et seqq.—Acta S. Sedis, Vol. XXII., p. 745 et seqq.—Sabetti, n. 858 et seqq.

A. SABETTI, S. J.

VENTILATION IN OUR SCHOOLS.

IT might seem needless to plead in favor of fresh air for our school-rooms. Yet the importance of this factor in the education of children can hardly be overrated. Poisonous gases are the main source of malarial diseases; and the atmosphere of a badly ventilated school-room becomes quickly charged, not only with carbonic acid, a narcotic poison, but with subtile streams of organic matter exhaled from lungs and skin. The experiment of passing an electric beam through the air thus laden has shown it to carry abundant germs of pestilential diseases. The air which is turned out of the lungs contains ordinarily about one hundred times as much carbonic acid as the fresh atmosphere which we inhale. At the same time, its oxygen, which constitutes the vital element of our breath, is constantly being used up.

The hurtful effects of contaminated air in a school-room show themselves in various ways. A general depression of the senses, intellectual stupor, and dulness are often traceable solely to this cause. Statistics, especially in the schools of Germany, where the attention of the authorities is principally devoted to the mental discipline of the children, seem to prove conclusively that short-sightedness at an early age is due in the main to ill-ventilated school-rooms. That the tainting of the blood produced by the feeding of the lungs

with noxious air often lays the foundation for diseases in later life, cannot be doubted.

Nor is this defect compensated for by the warmth of the atmosphere. It is true that the heating-apparatus of the schools may be made an aid to good ventilation. But in order to effect this, a carefully planned disposition of the registers has to be observed. Very frequently the location of the heating-apparatus will hinder good ventilation, and by its consumption of oxygen and moisture in the atmosphere increase the noxious elements, and parch lungs and skin. Arrangements, therefore, to bring into the school-room a constant supply of fresh air are essential to the well-being of the children.

A good system of ventilation, which goes usually hand in hand with the method of heating a building, may be at times a matter of considerable expense. Catholics are under some disadvantages in having to build their own schools, and it may frequently suggest itself to economize, not only in the location of portions of the building unfavorable to good air draughts, but even in the construction of flues and chimneys. Yet is it by no means a matter of indifference where we place, for example, the water-closets of a school and the air-holes which admit the atmosphere that is to feed the room. Economy may under certain circumstances be a sin as it is a danger and an injury to the very interests which our school-education is designed to promote. "When the public shall have comprehended, that one breathes more than ten times the number of pounds of air that one eats of food, and that it is of ten times the importance to have pure air than it is to have pure food; and further, when the public shall have determined to make a liberal expenditure of time, money, and thought to procure this constant supply of pure air, ... it will probably soon learn that there has been an exceedingly small amount of common sense applied to the accomplishment of the object aimed at."[1]

[1] From *Ventilation and Warming*. By L. W. Leeds.

Whilst it is beyond our scope to lay down elaborate details regarding ventilation in schools, we intend to point out some general rules and cautions which may be of service to those who are planning for school-buildings, or it may suggest measures by which to improve ventilation where it is defective. A skilled architect would not need such direction; but our builders are not always architects. They frequently look but to the arrangement of the rooms, corridors, and the convenience of accidental appointments, symmetry, etc. In our treatment of this subject we follow in the main the directions published by the "American Public Health-Association."[1]

In computing the amount of fresh air which is to be provided for by separate contrivances of ventilation, the size of the room and the number of pupils which it is to accommodate must of course be taken into account. The usual size of rooms in well-built schools is calculated for the accommodation of from forty to fifty-six pupils, allowing to each child from 160 to 220 cubic feet of breathing space. The sanitary service in Belgium, which is considered one of the most efficient, requires 240 cubic feet per head as the minimum in schools. This would limit the accommodation of school-rooms of ordinary size to 40 pupils. Allowing 259 cubic feet for each of 56 pupils, would require a room 36 feet long, 27 feet wide, and 14 feet high. Small children need less breathing space than those that are grown.

The fact that, in order to preserve the air of the average school-room perfectly pure, an introduction of 25 to 30 cubic feet of fresh air per minute and head is required, may give some idea as to the necessity of providing inlets for fresh atmosphere. It may be suggested that it is an easy matter to open the windows and admit the air from time to time. The opening of windows is not always practicable, and, moreover, would often prove dangerous owing to the draughts which

[1] *The Sanitary Conditions and Necessities of School-houses and School-life.* By Dr. D. F. Lincoln.

it creates. Besides, whilst an unequal current of air through the room considerably diminishes the heat and chills, it does not always promote ventilation, as will be seen hereafter in the course of these remarks. An even temperature of the room should be looked after almost as much as fresh air. The human body requires a temperature of 98 degrees to sustain the life-process, and with children this is an important factor. The proper method, therefore, of ventilation, without needless loss of heat and danger from draughts, is, to have several moderate air-currents pass continually through the room. In less pretentious schools, heated by a stove and without registers, the windows and doors are of course the only available means of ventilation. In such cases the windows should be kept constantly lowered an inch or two from the top. In order to let the draught, which is simultaneously caused from below, pass over the heads of the children, a strip of board, several inches in width, may be placed beneath the lower sash in such a position as to deflect the current of air upwards. Ventilation is materially aided in such cases by placing a screen or jacket of sheet-metal around the stove, and leading the fresh air by a conduit into the space between the stove and the screen. If there be a window sufficiently low, the stove might be placed near it, and the cold air entering by the open window brought into this space without much loss of heat to the room, and with very good effect upon the ventilation. "There is no question of the good done by temporary opening of windows and doors for a minute or two, whilst the scholars are exercising. The effect may be supposed to disappear in two minutes or so, but when combined with a short physical exercise in a standing posture, its effect, both moral and physical, is undeniably good. In a very carefully conducted school known to the writer, this is done every hour, the period of five minutes being allotted for that purpose, unless there is a regular recess. At recess-time, too, it is the rule that no child shall remain in the rooms, but that all shall go to their play-rooms under the

charge of their teachers, the windows in the mean time being opened by scholars deputed for the task. These measures, well carried out, greatly relieve the condition of a school which has no sufficient system of flue ventilation."[1] Where there are air-flues, their working power is materially enhanced if they are conducted through the chimney into which the stove-pipes lead.

The various ventilating apparatus usually constructed in new buildings are supposed to carry the foul air by means of flues through the roof. They are expected to do away with cold draughts from open windows. Their proper construction implies that they are so placed as to favor the natural current of air, wide enough, if possible perpendicular, without angles, and smooth within. This latter point is important, since even a moderate friction offers considerable resistance to the passing air. Hence the flues should not be finished in rough brick, but plastered or lined with sheet-metal. "Suppose a single room to be ventilated by a single brickflue, straight and well made; and suppose the only force to produce the current is the warmth of the air leaving the room at 68 degrees. It is probable that, if the flue is of moderate height, with no fire, the upward draught will seldom exceed the rate of two feet per second. An average of two would be a liberal allowance. If there are 56 pupils, the chimney is expected to discharge 28 cubic feet per second, and in order to do this, it must be at least 14 feet in sectional area, or 4 by 3½ feet inside measure. The register opening to this flue should be at least as large."[2] These dimensions would take away a considerable amount of space otherwise available; but they are not necessary if the furnace smoke is carried up through the ventilating flue in a castiron pipe, which, by increasing the heat, increases the velocity of the air current. The position of the registers is likewise of great importance. A large inlet at the bottom

[1] Loc. cit., p. 22.

[2] Loc. cit., p. 14.

and a large outlet at the top may create a strong current in one direction without considerably promoting the circulation of the atmosphere throughout the room. Ordinarily the outlet of foul air should be larger than the inlet of fresh air. We have before us the plan of the Bridgeport High School, which is said to be one of the best ventilated schools in Connecticut. The schoolrooms are on both sides of a central corridor. The walls which divide the corridor from the rooms enclose two large brickshafts, which unite into one in the attic story. As these shafts pass by the schoolrooms they carry the foul air from each room through a large opening near the level of the floor. The inlet for fresh air is near the ceiling. The tin flues which supply the hot air also pass through these shafts. As the windows are on the opposite side from each shaft, a circulating movement of the air is produced in the room. The inlet of hot air being near the ceiling, the current travels toward the windows, a descending current near the windows, originating in the cooling effect of the glass, continues the movement, and finally there is a strong outward movement of air at the inner corner of the room, on the level of the floor.

There are other contrivances for ventilating, such as large fans placed in the basement and driven by steam power, which force air through openings into the rooms at a high point, allowing it to escape at a low level through flues in the outer wall.

We have already said that heat is an important agent in the production of ventilation. Through the inequality of temperature in different parts of the room the air is set in motion. Hence, the arrangements for heating and ventilating should be planned by the same person and with a view to sustaining each other. As regards, therefore, the location of stoves, furnaces, and steam-coils, it is well to consult not only convenience, economy of space, or appearances, but the direct effect their position has in establishing moderate air currents. The most perfect system provides inlets of fresh

air on both sides of a room, in such a way as to control their use according to the changes of the weather-vane. A strong wind exerts a pressure of many tons upon one side of a building, and this pressure, which varies with the change of wind, can be utilized for the purpose of ventilation, if regulated. As to furnaces, they are better near the centre of a house than to one side. There is an advantage in having them low, so as to allow the greatest possible inclination in the distribution of air-tubes, since thus the ascensive force of the air-currents is heightened. To keep the atmosphere from becoming too dry, an open copper vessel with a watersurface of from two to four feet square should be kept near the level of the hot air source. The heat of schoolrooms should not exceed 70 degr. F., nor fall below 58 degr. Since children frequently come to school with damp and cold feet, Dr. Lincoln suggests an arrangement in the hall or basement, which might serve as a foot warmer. It simply consists of an iron plate, 2½ or 3 inches thick, set on a flat steam-coil.

Another thing already alluded to as essential to good ventilation is the guarding against contaminated air entering the flues that lead to the schoolrooms. If the inlets of fresh air are on the outside of the building, they should not be too near the ground, but some feet, perhaps 8 or 10, above it. The ducts ought never to lead close by the waterclosets. In order that the hot air coming from the furnace may at the same time be fresh, the cellars should be kept absolutely clean, and fresh air should be allowed constantly to enter them.

PEDAGOGOS.

DESICCATION—A RECENT PHASE OF CREMATION.

AT the late international Congress held in Berlin for the purpose of furthering the cause of cremation, proposals were made—especially, it is said, by the Italian representatives—to urge upon the civil authorities throughout the world the necessity of enforcing cremation as a sanitary measure, at least for the more populous cities. The experience of the past ten years had proved that, in spite of the organized efforts of the various societies which had undertaken to promote this method of disposing of the dead, it had found comparatively little sympathy among the common people. The principal obstacle seemed to be what has been called the traditional religious prejudice of the masses and—the outspoken attitude of the Catholic Church toward the measure. Signor Crispi therefore advocated, as the shortest way to secure public safety and deliverance from the ancient thraldom of religion, the enforcing of cremation as a civil law.

American advocates of cremation, whilst evidently no less anxious than their European brethren for the public safety in a sanitary point of view, have nevertheless shown a much broader spirit of tolerance. They respect the religious feelings of their countrymen, and grant their right to retain a system of burial which, whilst they deem it to be senseless and superstitious, they recognize at the same time to have a strong hold on humanity. The outcome of this attitude on the part of those who are interested in the cause of cremation in America is that a new system has been devised and is gradually being popularized, which, it is argued, will command on the one hand the approval of those who seek to better the hygienic conditions in our large communities, whilst on the other it will save the pious prejudices of the masses. By this new method, it is said, the dead body will

be rendered incapable of germinating disease; whilst at the same time it will be entirely preserved, so as not to wound the sensitiveness of people who, whether on religious or sentimental grounds, have hitherto objected to cremation because it involves a complete destruction of the dead body by fire. Dr. G. Bayles, of Orange, N. J., is reputed to have been the first to bring this system to the notice of the Public Health Association some years ago. But it is only of late that sanitarians and scientists are giving it their closer attention, and "in due time," says Dr. Peacocke,[1] "it will be presented for public attention and investigation."

The method proposed is that of *Desiccation* or drying up of the body by the application of heated air-currents, which, leaving the body in the main intact, destroy only the moisture in the corpse, so that subsequent putrefaction is rendered impossible. The process is described as follows: "The corpse is placed in a chamber constructed with pipes so arranged as to bring fresh dry air into them and conduct it through the casket and, by forced draughts, through a central furnace, where all the gases and fluids taken from the body are consumed. The air-current is sufficiently rapid to make an entire change in the space of every two seconds. When desiccation begins, the chamber containing the body is hermetically sealed, except as respects the inlet and outlet passages for air, which are closed when the process is completed."

In view of the known attitude of the Church against the practice of cremation, we are asked what view the Catholic Church is likely to take of the proposed new system. Could any objection be made on religious or theological grounds to desiccation, such as has been made against cremation? In entering upon the question here, we do not, of course, assume to forecast any authoritative statement which may or may not be made on the subject by the Church. It is a

[1] *The Disposal of the Dead.* By John M. Peacocke, M.D. P. 20. Paper read before the Medical Society of Kings Co., Ap. 16, 1889.

matter which belongs to the domain of ecclesiastical discipline. This discipline is not built up of arbitrary judgments of individual rulers, but upon what has been happily called the instincts and accidents of faith. Laws of Church discipline are not laws of faith, but the preservation of the faith among men depends mainly on discipline, inasmuch as right practice preserves the life of faith. Thus, whilst neither cremation nor desiccation can be said to be intrinsically wrong, the motives which prompt these practices and the results to which they lead may make the one and the other a proper object of censure in the Catholic Church. She, as guardian of faith and morals, acts like a parent who forbids his child certain practices and associations, although they be not positively wrong, simply because of the danger to which they expose the child. To ascertain, then, the sense of the Church on this subject of desiccation, we must examine the motives which prompt her authoritative judgments under similar circumstances, and follow the lines upon which her wisdom condemns or approves practices and measures the results of which are not at once apparent. We shall attain our object if we revert to the document by which the practice of cremation has been censured. If the reasons there assigned are not in the main applicable to the system of desiccation, we may suppose that, in view of the supposed hygienic advantages of the method, the Church would at least tolerate if not positively approve of it. If, on the other hand, the causes of desiccation and cremation are identical in the principles which have called forth the censure of the latter system, then we may safely conclude what the position of authorized Catholic teachers on the subject will be.

THE CHURCH AND CREMATION.

In May, 1886, when the question of cremation had for some time been violently agitated, the Holy See was asked for an authoritative judgment as to whether Catholics might give their consent to having their bodies or the bodies of those

who belonged to them, burned after death by the method called cremation or incineration. Another question proposed in connection with the above was, whether Catholics might give their names as members to certain associations formed for the purpose of promoting cremation. The answer of the S. Congregation in both cases was: *Negative.*[1] Attention was at the time called to the fact that the document which contained these answers made no reference as to the intrinsic merits or demerits of the practice of cremation. However, the S. Congregation indicated very plainly the motives of the condemnation, and, as it was well known that cremation, as a hygienic measure, was principally advocated by professedly atheistic and masonic societies, which at the same

[1] We give the decree here in full, for the guidance of those who wish to judge of its import for themselves.

Feria IV. die 19 Maji 1886.

Non pauci Sacrorum Antistites cordatique Christi fideles animadvertentes, ab hominibus vel dubiæ fidei, vel massonicæ sectæ addictis magno nisu hodie contendi, ut ethnicorum usus de hominum cadaveribus comburendis instauretur, atque in hunc finem speciales etiam societates ab iisdem institui: veriti, ne eorum artibus et cavillationibus fidelium mentes capiantur, et sensim in eis imminuatur existimatio et reverentia erga christianam constantem et solemnibus ritibus ab Ecclesia consecratam consuetudinem fidelium corpora humandi: ut aliqua certa norma iisdem fidelibus præsto sit, qua sibi a memoratis insidiis caveant; a Suprema S. Rom. et Univ. Inquisitionis Congregatione declarari postularunt:

1. An licitum sit nomen dare societatibus, quibus propositum est promovere usum comburendi hominum cadavera?

2. An licitum sit mandare, ut sua aliorumve cadavera comburantur?

Eminentissimi ac Reverendissimi Patres Cardinales in rebus fidei Generales Inquisitores suprascriptis dubiis serio ac mature perpensis, præhabitoque DD. Consultorum Voto, respondendum censuerunt:

Ad 1. Negative, et si agatur de societatibns massonicæ sectæ filialibus, incurri pœnas contra hanc latas.

Ad 2. Negative.

Factaque de his Sanctissimo Domino Nostro Leoni Papæ XIII relatione, Sanctitas Sua resolutiones Eminentissimorum Patrum adprobavit et confirmavit, et cum locorum Ordinariis communicandas mandavit, ut opportune instruendos curent Christifideles circa detestabilem abusum humana corpora cremandi, utque ab eo gregem sibi concreditum totis viribus deterreant.

JOS. MANCINI *S. Rom. et Univ. Inquis. Notarius.*

time showed themselves openly hostile to Christian institutions, and more especially the Catholic Church, the document reminds the inquirers that those who join any secret society, even though it were under the sole plea of advocating cremation, would fall under the censure of separation from the Church (excommunication) which those who belong to masonic societies ordinarily incur.

The objections of the competent Church authorities against the practice of cremation, so far as they are stated in the document of the S. Congregation, are:—First, that the method tends directly to diminish man's reverence for the dead, which reverence is a natural and, in the Christian, a religious sentiment, based, not upon prejudice or feeling, but upon a reality or upon facts of faith. Secondly, that the system of cremation tends to annihilate, not only the natural and religious reverence due to the dead, but many other convictions respecting the supernatural in a Christian people; that, as regards the Catholic Church, it would interfere with many of her old established rites and ceremonies which, in virtue of their institution, have become means of daily sanctification to the faithful. These helps to devotion and channels of graces, to which the *requiem* service in the church gives especial occasion owing to the dispositions it elicits, would gradually cease, and with it faith itself would be weakened. Thirdly, that the value of the religious sentiment which is maintained by the old custom of burying the dead cannot be gauged upon any mere material or utilitarian basis, such as that upon which the advocacy of cremation rests. Finally, that the practice being advocated almost exclusively by those who do not recognize the supernatural claims of the Christian religion, and who believe neither in the existence of an after-life nor of God, its tendency is sufficiently indicated as making against revealed religion under the plea of philanthropy and humanity. We may state here at once, that the arguments advanced by Christian moralists and the Church in her discipline against cremation

hold with nearly equal force against the proposed method of desiccation. Although in the latter method the organs of the dead body are preserved, whilst in cremation they are reduced to ashes, nevertheless the same principle underlies both systems. To make this clear, we shall have to go over briefly the arguments which prevent our admitting the value of cremation as a sanitary measure when compared with the losses it inflicts upon the moral and religious convictions of the community.

NATURAL REVERENCE FOR THE DEAD BODY.

Men, ordinarily, yield to death with reluctance and only under necessity. They prefer pain and wretchedness of almost any kind to certain death. When a man takes his life, we mostly attribute it to a fit of insanity; the exceptions seem wholly unnatural. In the same way man will not take his fellow's life or shorten it consciously and deliberately even if he were asked to hasten death as a means of relief from sufferings. Our better nature shrinks from interference with life, even when it appears a useless burden, and only the monster who has trained himself to cold cruelty will account it less than a sacrilege to hasten what in the course of nature seems the saddest necessity of earth. This innate repugnance to precipitate the destruction which nature herself ordains and accomplishes continues beyond the hour of death, and prevents us from hastening the annihilation of the lifeless body. That body which we did not dare to quiet whilst it was a source of torture to the living, we now handle with reverent care, though it lacks the sense and feeling which before claimed our compassion. Mankind holds in horror the soulless wretch who robs and mutilates a dead body, though it feels not the outrage and needs no longer the gaudy trumpery to deck its ugliness. We pardon sooner him who wounds and robs the living, than him who digs into the grave to satisfy his greed or need. Why? Because we have within us a natural feeling of repugnance

against all violence done to the body, and more so when that body has, as in death, lost the means of self-defence. Necessity alone sanctions a violation of this instinct. The isolated practices of the dissection room must be looked upon in the same light as amputation is regarded in the living body. They are exceptional interferences with nature's process of destruction. This cannot be said to be the case with cremation or desiccation. The plea upon which the latter practices are proposed is not one of necessity but of expediency. Their advantages are commended as are those of certain methods of drainage, public baths, etc., systems which are beneficial, and in odd cases may suggest themselves as a necessity, but not at the expense of religion and natural reverence, such as would be demanded by any method of disposing of our dead which savors of force or violence.

It is alleged as a proof against this natural reverence of man for the dead body, that the pagans burned their dead. Yes, among the pagan nations there have been such as did burn their dead. However, not only were they pagans, but such among pagan nations as had reached a stage of civilization which systematically attempted to destroy every humanizing principle; which made the most abominable slavery a fixed institution; which ordained by public law that the deformed child and the helpless dotard should be strangled, lest either become a burden and an eyesore to the commonwealth; which commended suicide as a proper means of escape from disgrace or extreme physical pain. The principal value of life under the pagan system consisted in its material utility to the community—precisely the view which the advocates of cremation and desiccation put prominently before the public. And as the value of life is at the root of that reverence which we feel for the human body, so the esteem in which that body was naturally held lessened in proportion to the low value set upon life. For when life became a mere utilitarian factor, men cared no more for its

instrument, the body, when it ceased to serve material interests. They burnt it, lest it might after death interfere with these same interests of common utility, just as they would have destroyed the life of the cripple or the maniac, as a disagreeable and useless object in their midst. But among those pagan nations whose laws show a realization of the supernatural and a belief in the immortality of the soul, there we find that not only did they reverently bury their dead, but they embalmed the bodies and kept them without anticipating the hand of nature, or rather of God, who, having fashioned the body, would in his own gradual way bring it back to the earth whence it was made.

Nor are the pretended facts that the early Christians, following the Roman custom, burned their dead, true. De Rossi, whilst he acknowledges the worth in other respects of Merivale's "History of the Romans under the Empire," clearly confutes this assertion.[1] But there remains no doubt as to what was the practice of those nations which had accepted the revelation, whether of the old Testament or since the days of Our Lord. Both the doctrinal and historical portions of the S. Scriptures point out the existence of this natural reverence for the human body as shown in the universal practice of burying the dead, and that this practice was never allowed to yield to the principle of utility as affecting the living. In truth, Dr. Bell, who strongly defends the necessity of some measure like cremation or desiccation,

[1] "Since burial has always been accounted among civilized nations more or less a religious act, and been accompanied with religious ceremonies, we must be prepared to find also certain differences between them (and Pagan customs of burial). And this has not been sufficiently borne in mind by a modern historian of eminence (Merivale, *Hist. of the Romans under the Empire*) when he says that the early Christians burnt their dead after the Roman fashion, gathered their ashes into the sepulchres of their patrons, etc. Indeed, for the first part of Dr. Merivale's statement we cannot find a vestige of authority in any ancient writer whatever; the only direct testimony we know of which bears upon it, says distinctly the opposite. 'Christians execrate the funeral pile and condemn burial by fire,' says Minucius Felix; and again, 'we follow the ancient and better plan of burying in the ground.'" —*Roma Sotteranea.* Engl. edit., bk. II., chap. iv.

admits this when, in introducing the author of the pamphlet above referred to, he says: "Honoring the dead without regard to the living appears to have been the prevailing sentiment in all time."[1] Surely, the prevailing sentiment of all time proves itself to be a sentiment belonging to man as an essential prerogative of his humaner nature.

THE SENTIMENT IN THE OLD REVELATION.

From Genesis to Macchabees there are countless illustrations of the religious anxiety with which the people who were under God's special guidance looked to the burial of their dead in the ground in preference to any other method of disposing of them. Sarah, the wife of Abraham, dies in a strange land. The Patriarch deeply mourns her departure, "and after he rose up from the funeral obsequies, he spoke to the children of Heth, saying: I am a stranger and sojourner among you: give me the right of a burying place with you, that I may bury my dead." They said to him: "Bury thy dead in our principal sepulchres: and no man shall have power to hinder thee." But Abraham insisted upon buying a field and paying the just price for it, that he might call it his own for the burial of the dead.[2]—When Jacob had died, Joseph, his son, "commanded his servants, the physicians, to embalm his father." He then sends word to Pharao: "My father made me swear to him, saying: Behold I die. Thou shalt bury me in my sepulchre which I have digged for myself,"[3] etc. Upon his deathbed Tobias calls his son: "Hear, my son, the words of my mouth, and lay them as a foundation in thy heart: When God shall take my soul, thou shalt bury my body."[4] Constantly we meet with the expression "and they buried him," even where mention is made of a whole life in but few words, as if the sacred writers were conscious of the importance of this act of reverence. And that the words *burial* and buried in these cases mean *interment* of the body,

[1] Loc. cit., p. 22.
[2] Genes. xxiii. 3, 6, 13, etc.
[3] Ibid. l. 2, 5, 6.
[4] Tob. iv. 3.

needs no proof. They permitted, indeed, such treatment of it as, like embalming, implied that they wished the remains to be preserved intact as long as possible; but that wish was in its nature the very opposite from the fear of contamination or the feeling that the dead are a useless encumbrance, which is at the root of systems like cremation or desiccation. It is significant also, that, whilst the Hebrew ritual is so minute as to extend its prescriptions to the least details of public and private religious life, there is no ordinance regarding burial in the earth. A writer in Smith's "Dictionary of the Bible"[1] says, that from this fact we may conclude "that natural feeling was relied upon as rendering any such injunction superfluous. Similarly, to disturb remains was regarded as a barbarity, only justifiable in the case of those who had outraged religion."[2] The Rabbis quote the doctrine 'dust thou art and to dust thou shalt return' as a reason for preferring to entomb or inter their dead; but that preferential practice is older than the Mosaic record, as traceable in patriarchal examples, and continued unaltered by any gentile influence; so Tacitus (Hist., V., 5) notices that it was a point of Jewish custom 'corpora condere quam cremare.'" Yet the Jews often lived in densely crowded cities and in a hot climate, which made it necessary to dispose of their dead after a few hours, so as to avoid pestilence; but we never read of them burning their corpses. Indeed, we have striking examples of the horror with which they regarded the refusal of this privilege of interment. They saw in it the most ignominious punishment inflicted by the providence of God Himself. Of Jason, who in the blindness of an evil ambition had sought the High-Priesthood, and set up in Jerusalem places of exercise for young men, and "began to bring over his countrymen to the fashion of the heathens, and disannulled the lawful ordinances of the citizens, and brought in fashions that were perverse,"[3] it is re-

[1] Art. *Burial.*

[2] Cf. II. Kings xxiii. 16, 17 and Jer. viii. 1, 2.

[3] II. Machab. iv. 7, 9, 11.

lated as a special retribution of heaven that "he who had cast out many unburied, was himself cast forth both unlamented and unburied, neither having foreign burial, nor being partaker of the sepulchre of his fathers.[1] There is in Jeremias a very significant passage which bears on our subject. The prophet announces to the Jews the desolation which is to come upon them on account of their sins: "Thus saith the Lord of hosts: Even so will I break this people—and *they shall be buried in Topheth, because there is no other place to bury in.*"[2] Now *Topheth* among other significations has the meaning of a *place of burning.* Here stood at one time "the altar of Baal, the high place of Moloch, resounding with the cries of burning infants"—

"*Tophet* thence—
And black Gehenna called, the type of hell" (Milton).[3]

What we find taught in the Old Covenant is only emphasized in the New Law.

THE CHRISTIAN SENTIMENT.

The Catholic Church treats eternal life as a reality. All her practices are based upon this truth and aim to bring it home to her children. If she concerns herself with the temporal care of men, it is because life on earth with its different faculties of body and mind is a necessary means to secure immortality, and as such must be maintained, within proper limits. Her rites and ceremonies point to eternity by their symbolism; but they also contain a virtue which aids the pilgrim in the progress toward that eternity. Her sacraments have a mystic language which appeals to every heart and every right intelligence, but they likewise create a change in that heart and mind by what is called in the language of the school the virtue *ex opere operato.* They act like those metallic rings which, whilst they may remind the wearer of his plighted troth and thus strengthen his conscious fidelity to

[1] Ibid. v. 10. [2] Jerem. xix. 11.
[3] Smith's "Dictionary of the Bible."

the elect of his heart, may at the same time heal him of some disease of the nerves. Thus she applies her blessings and prayers not only to the soul, but to the body; and to the body even when the soul has departed from it. For the body to her is still the temple of an immortal creation which she honors and reverences as the work of God. It is more so to her than are other creatures which may have served the soul as instruments for reaching its end, because she consecrated that body in Baptism; she sanctified it in an especial manner, and now that it has become useless, she lays it by with reverent ceremonial as a sacred thing, not to be disturbed until God Himself returns it to ashes. This reverence for the consecrated temple of the soul she teaches her children, and who that knows aught of the life of Catholic faith will misunderstand her jealous anxiety to guard these sacred doctrines and the ceremonies with which they are bound up as so many evidences and pledges of faith and hope and mutual charity. So long as there remains any other means by which the sanitary conditions of living communities can be secured, she would not sanction the violation of a sacred instinct so universal, so beneficent, and with which the devotional life of her earthly communion is so closely allied.

DESICCATION OPPOSED TO THESE SENTIMENTS.

All we have said thus far explains the reasons indicated in the document by which the S. Congregation has expressed the sentiment of the Church as opposed to cremation. Does it apply with equal force to the system of desiccation? We believe so. No doubt it may be said with truth that desiccation is not a destruction of the body; that it is merely a process of petrifying or purifying hardly differing from the manner of embalming; that the body could be interred with all the ceremonies of the Church, and that to all this we may add the advantage of improved sanitary conditions for the living. Nevertheless it cannot be denied that to sub-

ject a dead body to the proposed process of being heated and dried appears like a disturbance of the dead, which would have come under the censure of the Rabbis in the Old Law, as a barbarity which prevents dust to return to dust. But we should not insist over much upon this view, although it certainly commends itself to the Christian. What warns us against this new system is the principle that underlies the motive for its adoption, and which means destruction of the graveyard. For the motives upon which desiccation is advocated are identical with those which recommend the building of crematories in place of our present cemeteries. And in this it is not the fact we contend against, but the effect; for with the destruction of the graveyard is associated the destruction of religious belief in several ways.

The advocates of desiccation, as those of cremation, are opposed to the existence of cemeteries because they are beds producing germs of disease, and because they occupy a vast area of valuable real estate, which, especially in our large cities, could be placed at the disposition of the living, and to better purpose, than as sinks for useless and mouldering carcasses. This, then, is the kernel of the virtuous fruit which the new sytem recommends with philanthropic grace. What the Gospel calls covetousness of the eyes and pride of life, infidelity offers to us in the shape of public usefulness and interests of health and wealth. Death with its repulsive admonition of eternity is so disagreeably near that its foul breath conflicts with the pleasant aromas of society. The helpless dead take up so much room already, and they will continue to trespass on the valuable sites of the living, that some measure has to be devised to save our real estate. Men are too comfortably seated to move and make room for graves; hence the dead must give way. The cemeteries of Brooklyn, we are gravely informed, take up "nearly two thousand acres of real estate, which includes some of the choicest building sites." Health interest drawn out of ground rents is the real factor that opposes so much of

sentiment which men miscall religion. Mausoleums are to be built by corporate and responsible companies, and the dried bodies are to be stored away in them for a consolation to those who may wish to know that they are not all consumed. Theoretically there may be a difference in our feelings when we are placed before the alternative of charring a body into a torrid substance, which retains the form of a human being, and burning it into ashes. Practically there is no difference. The feeling of aversion to desiccation as well as to cremation is not one which arises in the Christian from the manner in which either method affects the dead body. It is immaterial whether the form of the corpse is preserved or not; but our aversion is directed against the motives, call them philanthropic or bluntly commercial, which prompt a hastening of annihilation, and thus diminishes that innate reverence which man feels for the dead body, in spite of its repulsive form.

The history of Jerusalem's royal tombs, of Rome's catacombs, and other large cities which found room for their dead without hindrance to the living, might be adduced to answer the plea of sanitary improvement and general prosperity; but we should oppose it on the sole ground that it is an attempt to uproot the sentiment of inborn reverence for the instrument of life, an instrument sanctified by the Christian religion. Both natural and supernatural motives conspire against our approval of a measure which is injurious to religious life and which has never been countenanced except among pagans ancient or modern, with whom this life was the sum total of existence. We, as Christians, believe that the body once quickened by the breath of God, the habitation of a soul which cost the ransom of the Precious Blood of Christ, anointed and sanctified as a vessel of a priceless treasure, even though the soul dwell within it no longer, must be treated with reverent care and left to return to the earth until the spring of eternal joy call it forth from thence to join the soul in a purified state. This is what the

Apostle of the Gentiles teaches when he says: "Know you not that your bodies are the members of Christ? or know you not that your members are the temple of the Holy Ghost?—For you are bought with a great price. Glorify and bear God in your body."[1]

THE PROBABLE ATTITUDE OF THE CHURCH.

From what has been said, it will not be difficult to form some opinion as to what attitude the Church would take under present circumstances if the subject of desiccation were proposed to her judgment. For whilst the system is not in itself immoral, and therefore might be admitted under conditions which necessity or even prudence imposes, it carries with it in its present aspect a tendency to destroy what is of infinitely higher value than sanitary safety or landed possession. Hence, if the Church were to pronounce on the subject, she would do so not in her capacity as teacher and arbiter of truth, but in her character as guide and parent, warning her children against practices and associations which, though apparently harmless, would be likely to weaken their hold on faith and morals. This, indeed, is the sole meaning and force of her disciplinary decrees, which are not to be confounded with dogma, wherein she interprets what is and what is not of the divine deposit of faith.

As in the case of cremation, so in that of desiccation, would the Church examine the sources whence the proposal comes and the grounds on which it is urged and the methods by which it is propagated. These mark the character of the enterprise: "Animadvertentes, ab hominibus *dubiæ fidei vel masonicæ sectæ addictis*, magno nisu hodie contendi, ut ethnicorum usus .... instauretur."[2] The fact that the practice is pagan in its origin might alone suffice to make us look on it at least with caution. Were the bodies of the dead never offensive heretofore in cities more crowded than those of

[1] I. Cor. vi. 15, 19, 20.

[2] Vide Documentum supra citatum de Crematione.

our Eastern States? If this whole scheme is one of humaneness, why was it discarded with the beginning of Christianity, which is synonymous with the introduction of the highest civilization and the most unselfish philanthropy?

"Veriti ne—fidelium mentes capiantur et sensim in eis imminuatur existimatio et reverentia erga Christianam constantem et solemnibus ritibus ab ecclesia consecratam consuetudinem fidelium corpora humandi," etc. She cannot sanction a practice which is in fact but a weapon to uproot a deep-seated belief in the sacred purpose of human life, and of the body as an instrument of sanctification; and only dire and absolute necessity could make her tolerate a measure which is ostensibly utilitarian. As we have said, the advocates of desiccation were before and are still advocates also of cremation. They advise desiccation merely as a concession to the religious prejudice of a large portion of the human family. Dr. Peacocke tells us plainly that he believes there is nothing fundamentally irreligious in the practice of cremation, since Abraham, at the express bidding of God, prepares to burn his son; and the Church herself, he says, honors the cremated remains of her martyrs. This is sad reasoning. By the same logic we should see nothing irreligious in infanticide, since God commanded the father to kill his son Isaac. The sacred text has a very different—aye, the opposite—meaning, inasmuch as it shows the strength of God's test in regard to Abraham's fidelity, when he bids him do what was *unnatural* and contrary to every pious instinct. Hence God does not allow his servant to carry out the command. And as for the martyrs, surely the fact that we venerate their ashes does not tend to prove that we honor the method which put them to death.

For the rest, it would be folly to argue that the Church is opposed to the sanitary improvement of the human family. The unprejudiced student of her history will have abundant reason to admire her matchless systems of public charity, her organized methods of fostering noblest self-sacrifice to

aid the wretched in every age, in every place and circumstance.

Would you protect health and life, ye champions of the public good—see that the licensed dens of iniquity be closed, whence issue daily living corpses, which reek with the foulness of physical and moral corruption! Hold your meetings rather to frustrate than to facilitate by so much whitened science the social crimes which sap the nerve and marrow of our nation, and produce a sickly generation of men and women, whose languid lives are quickened only by the brief fever spells of pleasure and the restless search for material gain. Teach men reverence for the body on supernatural principles, and they will guard its health in the observance of temperance and chastity and all the virtues that go with these. This is the teaching of the Church, who has the care of all the poorest and most wretched among men, and if she does not succeed always, it is because she is not seconded by the patrons of philanthropy, Catholics or non-Catholics, in bringing about sanitary conditions which, whilst they sustain the life of earth, do not destroy the hope of eternal life.

As for the necessity of securing healthy localities, and the dangers which threaten from the quick increase of our population—surely, this great and generous land of ours should find room for the poor dead. Considering the rights of those who appeal from the grave to our sense of humanity and the rights which the assertion of our religious convictions implies, we should maintain the graveyard and bid the living seek a lot for their homesteads elsewhere. Corporate unions and the benefits accruing from large cities having no need of cemeteries may be desirable for people of pagan principles, but the Christian finds in the old method what no advantage in the new can counterbalance.

"Hinc maxime cura sepulchris impenditur"—(Prud. Cath. X).

THE EDITOR.

OUR NEW SEXTON.

IT was of no use to attempt to reform the old Sexton. He was very good-natured indeed, and faithfully attended to the reverend boots, and looked after the penny collection Sundays and holidays; but beyond this he had no qualities that to my mind recommended him for the service of Church and sacristy. He was not remarkable for cleanliness, which was of course a difficult virtue in his case, considering that most of his time during the day was spent in the back kitchen, doing odd jobs for the servant. People sometimes complained of his impudence, and even those who worshipped in the front pews, late on Sunday mornings, were not wholly exempt from his condescending ways, by which he intimated to them the superior claims of the Church:—that is, of himself and the pastor. What displeased me most, however, were the slipshod ways he had about the altar and the church generally, and the disorderly condition of everything in the sacristy and choir. He was absolutely impervious to hints or correction, and smiled away every rebuke without changing a whit. A new sexton was the sole solution to the difficulty. But the new sexton should not only have to be a man suitable by disposition to the office of sacristan, but it would be necessary to instruct him definitely on the different duties which would devolve upon him. Besides the work which should daily occupy him, certain principles were to serve him as a line of conduct in cases where the duties of his position would take him away from his ordinary routine. If he represented the church and its pastor, as the sexton would have many occasions to do, his training should save him from blunders and the parish from discredit. With this view I looked over some books like "Dale's Sacristan's Manual," and selected what seemed to me the material whence to construct an outline for practical guidance in the choice and training of a sexton. The

following may help some of my brother-priests on the mission.

I.

DISPOSITION AND CHARACTER.

In order that your sexton may prove an efficient aid in the promotion of Church work, says an experienced writer on the subject,[1] you must select him with a view to his efficiency, train him by precept and example, observe him, and treat him always with respect. The English have a proverb: "*Pater noster* built churches, and our father pulls them down." This is true of pastor and sexton, unless they are animated by the same principles of religious zeal and respect for the Church of God. The personal relations of the sexton towards priest and people, the holy places which he attends and the sacred objects which he constantly treats, give him a special dignity in the eyes of the faithful. If he lower this dignity by his conduct in or out of the church, he injures the interests of religion much as a priest would do if he gave scandal to the people.

Hence the man who is to be the keeper of the sanctuary, the representative of the priest in many things pertaining to the administration of the church, and an example to the faithful in the respect which they owe to the holy place and its guardians, the clergy, must be of good repute. If there be a stain upon his moral character, it will be brought out more prominently by his presenting himself in the sanctuary. It will reflect upon the pastor and clergy. It will diminish the horror for vice, which it must be the constant object of the priest to inculcate. Since much of the temporal business connected with the church must be transacted with his assistance and under his confidence, it is essential that the sexton be a man of tried honesty and integrity. If there appear in his speech and manner a tendency to equivo-

[1] "Der Katholische Küster." Von Leop. M. E. Stoff.—Kirchheim, 1881.

cate, a disposition of duplicity or of greed, he is not the man who will serve the true interests of his pastor. Apart from the evidence of unimpeachable honesty, he should possess a sound judgment, at least ordinary prudence, and that conservative disposition of character which gives assurance that he will not be likely to meddle with the affairs and disputes of others, whether they concern the church or not.

There are also certain outward qualifications required in a good sexton. In his appearance there should be that which constitutes the essence of gentlemanliness, that is, a natural courtesy, which ordinarily indicates kindness of temperament. If in his habits, dress, bearing, we discover the sense of order and cleanliness, we might expect to find these same marks in the appearance of the church and sacristy which are under his care. Punctuality is not only an evidence of a trained mind, but it is also a safeguard of good habits and order. Next to a sexton who is dumb without being deaf, provided he knows his business thoroughly otherwise, the most desirable person for the office of sacristan is one who knows how to govern his tongue. The regulations of the parish service can easily be printed and posted or distributed so as to give to all concerned the necessary information; but the unguarded words and the self-authorized prescriptions of a church warden may create endless mischief in a parish and undo much of the pastoral influence by giving undue importance to the sexton's utterances. If the latter has to receive people and give directions to them, it can almost always be done in a few words, since on important subjects the priest will be called upon personally. The knowledge which a sexton naturally obtains regarding those who have dealings with the pastor is likely to betray him into treating these persons accordingly either with more or less show of regard or antipathy. Sometimes servants make great blunders (and which their masters find it difficult to remedy) by using their own judgment in estimating the importance of a visitor or his errand, and settling the

matter without reference to the master of the house. It is a good rule to give to domestics who attend the door of our houses, but especially to sextons, who receive people in the name of the pastor in the vestry, that they should treat every one absolutely with equal courtesy. Whether the person who presents himself is known to be a friend or an enemy of the Church and pastor, whether he be simply dressed or richly, it must be immaterial to the attendant, unless he has particular instructions to transact the business, for which the pastor selects him as the proper person. We were once called upon by a gentleman to attend a sick-call which lay out of our jurisdiction. The reason given was that the attendant at the church had refused to call the priest, saying that Father X. did never wish to be disturbed before two o'clock P. M. The case was urgent, and the family of the sick person, although very good Catholics, took no precaution to hide their indignation. Yet we know perfectly well that in this case the blame was due to the impertinence of the priest's servant.

Although the virtue of temperance does not require total abstinence in all cases, it is not only a safe precaution but wholly becoming that the attendant in church and sacristy should give the example of exceptional virtue in this respect. There is an element of self-government in the practice of voluntary temperance which acts beneficially upon the whole man who is otherwise imbued with truly Christian sentiments. That these latter may be further strengthened, a pastor should require that his sexton frequent the sacraments regularly and often, thus giving an example of fidelity to the rest of the faithful and securing for himself the graces necessary to the worthy performance of his functions. But a prudent selection of a man well qualified for the work of sacristan is not all that is necessary to secure his efficiency. It is the wisdom of a good master to keep his eye upon those who are of his household. For this reason he should be observed in the performance of his duties, and as there

are some things which will scarcely come to the knowledge of a pastor as to the conduct of those about him, unless he take particular care to inform himself, it is well to ascertain occasionally from some prudent and trustworthy person the impression which the new sacristan makes upon the congregation or on strangers. Without giving any opportunity for suspicion or needless following up of details, we may soon learn whether we can safely rely upon the discretion of our sexton, and whether his speech or manners are likely to compromise us without our recognizing the true source of the mischief.—Lastly, the sexton should possess at least a certain measure of education. He should be able to instruct the altar-boys, inform himself by aid of the ceremonial books of what is required on special occasions in the service of the church, and he should have a general knowledge of book-keeping and letter-writing.

II.

DUTIES OF THE SEXTON.

The functions which fall to the sexton are so manifold that it will be difficult to speak of them in detail with such accuracy as the subject properly demands. One half or more of the work to be done lies in the proper appreciation of how it is to be done. Thus, if our sexton has a lively conviction of the presence of the Bl. Sacrament on the altar of the church, his work about the altar will be proportionately well done. On the other hand, we can produce this conviction, and be assured of its constantly deepening, if from the outset we insist upon a certain attention to fixed external observances. Let our sexton understand that he must never pass before the Bl. Sacrament without reverently genuflecting to the ground on one knee—and we may be sure the sanctuary lamp will be well attended to, the sexton will not talk loud in the church, and the altar boys will act reverently in the choir. In the same way, if we insist that he wash his hands before han-

dling the sacred vessels, we may safely rely upon his cleaning the altar belongings and guarding off the irreverent treatment of holy things by those who may take part in the work of the sacristy on special occasions. If we require from him punctuality to the minute in opening the church at the appointed time, we may count upon the Angelus bell at the striking of the clock, and upon the presence of servers for Mass when they are needed.

The sexton should be given all necessary aid to keep the church clean. A certain pride in the appearance of every portion of the sanctuary, nave, and gallery is not only praiseworthy but one of the best methods of leading a congregation to take interest in the improvements which may be needed in the church from time to time. A good sexton can help more in this respect than any other of the hundred devices for raising funds among the people when additions or changes are required in the building or decoration. The same may be said of the sacristy. If the appointments in it are such as to allow everything to be stored in its proper place, there will be a saving of considerable expense in regard to vestments, cruets, books, etc., things which suffer from being left in disorder.

This is taking for granted that there be a properly arranged sacristy and storeroom for the keeping of all that is required in the service of the church. Besides the altar and its suitable decoration, special attention is required in regard to the furniture of the sanctuary, the credence-table with its linen cover, holy communion card, and cruets, each of which should have their proper place when not in use. The seats of celebrant and servers, bells, prayer cards, gospel and announcement books, torches, sanctuary lamp, incense and asperges vessels, should be kept always clean and in condition for use. It is his special care to see that the breads for the altar are fresh and scrupulously clean and white. If he do not bake them himself, he should see that they be renewed every week or at least every twenty days. The key of the tabernacle,

though it is not to be kept by him, should not be allowed to lie losely about, but under lock in a box used for that purpose alone. Next, he is to see that the sacrarium be in good order, clean, locked. The baptismal font likewise, the blessed salt, clean towels, and other necessaries, are to be kept in such condition as by their appearance to suggest reverence for the sacraments of the Church. The same may be said of the confessional, the holy water fonts, pictures and ornaments in the body of the church; likewise of the pews, organ loft, and vestibule of the church. The keeping of the registry books of the church, the proper transcribing of notices of special masses and other sacred functions so far as they are under his direction, require constant and careful attention. If there be anything wanting for the service, anything broken, soiled, or otherwise useless, he should be made to understand that, whilst economy *is a virtue* in other respects, it is never to be exercised at the loss of reverence. This refers especially to the use of vestments, which, unless dire poverty prevent it, should be of the best material, made according to the rubrics, and never shabby, torn, or soiled. The candles used on the altar and generally in the liturgical functions should be of wax only. Saving in this respect is spending one's soul and is sure to bring sorrow when we are to be judged. In order to secure punctuality in all particulars, there should be a clock in the sacristy, both as part of his care and as a reminder of his duties.

Everywhere in Catholic countries the sexton is required to wear a cassock, something like that of the religious. This is a great advantage, and it is to be wished that the custom obtained in the United States as well. Nothing is so repulsive to the devout than to see a layman step about or even upon the altar in the fashion of a mere workman. The very restraint which the wearing of a gown puts upon a person is a reminder of his office to him, and inspires not only self-respect but the respect of others. There are some faults of carelessness which most sextons get easily into and which

diminish the devotion of the people who see it. It is a sort of mechanical moving about the altar, which betokens an absence of conscious devotion and respect for the Bl. Sacrament. With it are generally found the habit of half-running genuflections, loud talking in the church, as if the precepts of reverence were not for sextons, a noisy way of emptying the baskets containing the offerings, a curious staring into the body of the church to see who is present or absent, and many kindred habits. To the sexton belongs ordinarily also the superintendence of the altar boys. To dwell on the subject of what kind of training these require would lead us too far in this article. At all events, his example and discipline must teach them to conform in spirit to the sacred offices of ministers who in former days were admitted to this service only by a special ordination to minor orders.

The use of the "Ordo" and that intelligent interest in the ceremonies and rubrical observances of the Liturgy, which contributes so much to devotion and the sanctification of our people, can best be taught and inculcated by the priest. Our own ritual books, and such works as Canon Oakeley's "Catholic Worship," may serve as guide in these matters; but they are hardly necessary. There are other special duties which will devolve upon the sexton, and to these he may be easily trained, if the main characteristics as to disposition and the understanding of his sacred functions in the church itself are recognized in him. We may mention in conclusion only that the cleaning of the sacred vessels, that is the chalice, paten, ciborium, lunula, and pyx for the sick, are not to be done by lay-persons but by the priest himself. These objects are never to be touched by the sacristan except with a clean cloth or gloves used only for that purpose. The baptismal font should likewise be washed by the priest. As to the methods of cleansing objects of metal, etc., and of preserving the sacred vestments and cloths, carpets and the like, from moths and destructive influences generally, we must refer our readers to other sources and perhaps future occasional

contributions to the *Ecclesiastical Review* which permit of their treatment in detail. This much I am convinced of: a good sexton is a treasure, and one that is absolutely essential to make the work of priests in a large congregation fruitful. Hence any sacrifice of personal inconvenience or money on the part of the church authorities to secure a first class sexton and to keep him in first class order must be considered as a prudent investment. Whether he should be young or old, married or single, what should be his salary, and similar questions, must be answered according to the circumstances under which he is employed. If there be not enough work about the church to keep him constantly and definitely engaged, then, of course, it is better that he have his own homestead, where he may be useful in other ways. In large churches, enough work can always be found to keep a young and active man constantly engaged. Of course, such work should be pointed out, for where one person sees no end of labor to be done, another may find nothing to do. "Hangers on" are a disgrace and mostly also an impediment to good about a church or a priest's house. The good sexton is industrious as well as sober, clean, orderly, reticent, and devout.

CATHOLIC PSYCHOLOGY.*

Catholic Manuals of Philosophy. Psychology, by Michael Maher, S. J. Benziger Bros. 1890. *Pp.* x. 569.

I.

THE radical inherent cause of the unsteady condition of recent scientific speculation is its lack of a definite ontology. No one can safely theorize on the data of experience

* By Catholic Psychology is here meant the system authorized by the Church to be taught in her schools. It represents in the main the truths as demonstrated and explained by St. Thomas Aquinas. Though it must be in conformance with the dogmata of faith, yet its principles and conclusions are accepted by its followers not on authority but on *intrinsic evidence*.

who has not carefully analyzed the universal notions which form the basis and framework of all science. It is this careful grouping and sifting of the primary and pervading aspects of things which many of the leaders of so-called thought regard as worthless, because, as they maintain, objectively unfounded. They look upon ontology as a tissue of ideas wrought by the labored self-introspection of mind. The individual, the concrete, the fact, is the only reality. All else is transcendent, beyond the ken of man in his present state. This negation or at best ignoring of first truths, this growing disregard or outright denial of metaphysics, is based on the prevailing psychology, which confounds sense with intellect. The proper object of intelligence is the essence of things[1]—the universal. Hence the denial of the immateriality of the intellectual faculty, the making it one in kind with sense, includes the denial of the fundamental universal.

Psychology thus for a double reason lapses into a mere experimental science. Its rational side, its study of the nature, origin, future state of the human soul, must be relegated to impossible metaphysics. We contend that it is illogical to divorce empirical from rational psychology. No satisfactory account of mental phenomena can be given unless they be referred to the substantial entity of the vital principle in man, which those phenomena apodictically demonstrate to be immaterial, created, undying. We admit a mental distinction between the two parts of the one science. The devotees of empirical psychology would worship their idol by itself. They abandon questions regarding the soul's essence to *philosophy*. If the outcome of pure empiricism left an instrument whereby the field of philosophy, or metaphysical psychology, could be worked, we might tolerate *methodi causa*, a severance of the two sides of mental science. But

[1] Sensus non apprehendit *essentias* rerum, sed *exteriora accidentia* tantum; similiter neque imaginatio, sed apprehendit solas similitudines corporum. Intellectus autem solus apprehendit *essentias* rerum; unde in 3 de anima dicitur (text. 26), quod objectum intellectus est *quod quid est*. – S. Thom. I. q. 57. a 1. ad 2.

unfortunately the result is the contrary. No immaterial intellect is found by the mere empiricist necessary to explain psychic phenomena. How he can reach and state such a conclusion, nay, how he can classify the data of his study and formulate psychic laws without employing a universalizing faculty, would be difficult to understand, did we not know that excessive study of sensile effects dims the vision of these effects, and that the wish to find no immaterial entity in man easily fathers a materialistic theory.

Whilst, however, on the one hand we must deplore the disruption of psychology, both for logical and for ethical reasons, on the other hand we are fully alive to the good which will result from physiological psychology, especially when its advocates do not deny, but simply prescind from the *nature of mind.* We believe that the guidance of Divine Providence in the workings of human thought is as real as it is in the evolution of social history, and that consequently the results of the intensely active experimental spirit of to-day will at no very distant time make for the perfecting of Christian philosophy. The long-continued mental toil of the giant schoolmen and their followers laid broad and deep the supports of all true science. These men built wiser than they knew. Though with the worthiest of them the empiric method was not neglected, on the contrary, much used and insisted on, as a glance at the writings of Aristotle, Abert the Great, St. Thomas, Suarez, etc., proves, yet necessarily, from the character of their studies, and the backward state of physics, the *a priori* way was mainly followed. Probably the exaggeration of the deductive method on the part of its less able representatives hastened the reaction which came with modern philosophy. The strong impulse which Bacon gave to the inductive method brought out its forces and allies with more effect, and since his day empiricism, with varying fortune in its conflicts with broader scepticism and idealism, has marched onwards and is now in firmer and wider possession of men's minds than ever before.

In the meanwhile the scholastic principles have lived

their ever busy life in Catholic theology and philosophy. The command of Leo has called them forth to larger spheres of influence. Now it is the union of these unbending truths with the assured results of experimental methods which will make the metal of human science as perfect and enduring as we may hope to have it in the present life.

When the strong and weaker blend,
Then we hope a happy end.
Whenever strength with softness joins,
When with the rough the mild combines,
Then all is union sweet and strong.

We may not live to see the day of their union, but we believe that the time is coming when the old philosophy will combine with the new science, to grow, not each for itself, but as trunk and branch and flower and fruit of one grand organism of human thought. The advance to harmony will not come, of course, from sensism, which looks with disdain on metaphysics. But there is vigorous and long-tried life in the principles of Catholic philosophy, and their vital energy will eventually permeate the principles and be felt in the conclusions of physical science.[1] The union will be effected by Catholic philosophers becoming more and more familiar with the results of experimental research and interpreting the latter in the light of fundamental truths. This is no fond dream caught from biassed love of scholasticism. We might find abundant proofs of its likelihood in the advanced character of our philosophical literature which has appeared during the last decade in our Latin texts as well as in our

[1] Whilst the mind thoroughly imbued with scholastic principles, looking outward on the physical sciences, sees the continuity of the two domains of truth, the mind versed in physical science alone may easily fail to recognize that continuity; or viewing the underlying principles in their isolated, not in their intimately correlated positions, may fancy he sees an opposition between the two orders. There is a notable example of this partial view and its consequences in Mr. Mallocks critiques, in the late numbers of the Fortnightly Review, on the Scholastic proofs for the existence of God. He does not grasp the full meaning of those arguments, because he has not thoroughly studied them in their ontological and psychological bearings.

higher Reviews, especially of France, Germany, and Italy. In both these classes of literature we see the scholastic principles reaching out and drawing to themselves more and more of the best things of natural science. We could give here and now ample illustration from many points, but the Manual of Catholic Psychology cited above will serve our present purpose. Ex uno disce plura.

II.

Two features stand out so strikingly in this book as to mark it *facile princeps* amongst *English* works of its kind. This, however, we know to be faint praise. In one of these traits it rivals one of our best *Latin* texts, in the other it surpasses them all. The first is its firm, comprehensive grasp of sound psychological *principles*. The second, its great command of the best wealth of empirical, including physiological psychology. It shows these strong characteristics in every chapter: in the introduction, where the domain of psychology is mapped out, its points of contact with other branches of knowledge carefully indicated; the introspective method defended, yet fullest welcome given to the objective method as subsidiary. The most radical empiricist could find no fault with the allowance here made in favor of ethnology, comparative psychology, physiology, etc., as supplementary aids to psychic study, whilst the defence of the "faculty hypothesis," the explanation of the nature of psychic faculties and their groupings, will gratify the most conservative neo-scholastic. In the first part of the volume (empirical psychology) we find copious use of the results of recent observation and experiment in mental phenomena, whilst the second part (Rational Psychology) brings out prominently the strength of scholastic principles in support of the spiritual nature, created origin, and immortal life of the soul, as also its relations to the body.

The vital point in scholastic psychology touches the nature of intellect as distinguished from sense. From the so-

lution of this question, as from a principle, flows the whole body of conclusions concerning the nature of the soul. The arguments, therefore, establishing the immateriality of the intellectual faculties must be unshakable. Let us note somewhat of this statement in the present manual. "Intellect we may define broadly as the *faculty of thought.* Under thought we include attention, judgment, reflection, self-consciousness, the formation of (universal and abstract) concepts, and the processes of reasoning"[1] (p. 234). These phenomena of thought are immediately present to consciousness, hence cannot be consistently denied. Must they logically be referred to a supersensuous activity? Let us see. "By attention is meant the special direction of the cognitive energy of the mind towards something present to it, or, in scholastic language, *applicatio cogitationis ad objectum.* The word is sometimes used in a vague sense to signify the fact of being more or less vividly conscious of the action of a stimulus; but in its strict signification it implies a secondary act, an interior reaction of a higher kind superadded to the primitive mental state. When from a condition of passive[2] sensibility to impressions we change to that of active attention, there comes into play a distinctly new factor. In the former state the mind[3] was wholly excited and awakened from without, in the latter it presents a contribution from the resources of its own energy. In this exercise of attention an additional agency, which reacts on the existing impres-

[1] It should be noted that these states of consciousness are simply alluded to here as pointing to the supersensuous character of intellect. Each of them is elaborately explained in the four succeeding chapters of the book.

[2] The author does not mean that *sensation* is a mere passive impression. On the contrary, elsewhere he explains very clearly the scholastic doctrine regarding the *species impressa* and *expressa.* "The reaction of the mind as an act of cognitive consciousness was styled the *species expressa*" (p. 51). The term *passive* is here used in contradistinction to the *act of attention.*

[3] Mind is sometimes used as synonymous with intellect. The author defines it as the thinking principle, that by which a man feels, knows, and wills, and is animated. He uses *mind* here in a stricter sense, for the "*animating principle as the subject of consciousness*" (p. 1).

sions, is evoked into life, and aspects and relations implicit in the original impressions are apprehended in a new manner. The mind grasps and elevates into the region of clear consciousness hitherto unnoticed connections, which lie beyond the sphere of sense. It fixes upon properties and attributes and holds them up for separate consideration, while the uninteresting qualities are for the time ignored. This complementary phase of attention, by which the neglected features are ignored, is called by modern writers *abstraction.* It is the necessary counterpart of the former. By the very act of concentrating our mental energy on certain aspects of an object we turn away from others. Both the positive and the negative side of the activity manifest its difference from sense" (p. 235 sq.). For instance, as my eye follows my pen gliding over the paper before me, I am conscious of the present existence of the latter, but I direct no special *attention* to it. My *attention* is fixed on the thoughts which I wish to write; now, with a view to illustrate my theme, my will energizes and directs my *attention* to the paper. I note its color, then advert to its size; now I attend to its smoothness, its texture; pass on to consider its origin, the process of its manufacture, etc.; compare it in one or another or in all of these respects with different kinds of paper by my side, etc.

"Now, in all these operations something more is implied than sensation. A sensation can neither attend to itself nor abstract from particular attributes, and it can still less apprehend relations between itself and its fellows" (ibid.). The supersensuous character of attention is still more apparent when the mind passes to explicit judgment, particularly when the two terms are universal and abstract, and the judgment necessary in its matter. For instance, if I say: "Justice is a virtue;" "An effect supposes a cause;" "Two and two make four," etc., whilst there hover in my imagination faint outlines of the lettered words, there is an activity within me which, I am *conscious*, represents to me not individual objects, varying accidents, nor mere oral terms, but

essential notes of the objective ideas compared; which represents to me, moreover, *relations* between those ideas, all of which transcend the ken of sense—relations, too, which hold so necessarily and universally, that I perceive the *unthinkability* of their opposites. "It is not merely that I cannot *conceive* in the sense of being able to *imagine* the opposite. It is not that I am under a powerful persuasion, an irresistible belief, on the point. It is not that one idea inevitably suggests the other. There is something distinctly over and above all this. The blind man cannot conceive color. A few centuries since most people would have found it hard to believe that people could live at the other side of the earth without tumbling off. On the other hand, a man's name, or his voice, irresistibly revives the representation of his face; and the appearance of fire inevitably awakens the expectation of heat. Yet in the former cases the mind, after careful reflection, does not pronounce the existence of an absolute *impossibility*, nor does it assert in the latter a *necessary* connection. We cannot affirm them to be impossible or necessary, because the intellect does not clearly apprehend any such impossibility or necessity. But it is completely different in the class of judgments we have indicated above. The moral law must hold for *all* intelligence, the principle of causality and the axioms of mathematics must be *necessarily* and *everywhere* true.[1] Now this necessity cannot be apprehended by sense. The sensuous impression is always of the individual, the contingent, the mutable. It informs us that a particular fact *exists*, not that a universal truth *holds*. Snow may be black, ground glass may be wholesome and nutritious food, and a number of the laws of physical nature may be changed every twelve months in distant stellar regions; but the truths of mathematics, the principle of causality, and the moral law are as immutable there as with us. This immutability is dis-

[1] To prove the absolute necessity of these truths belongs, of course, to material logic, not to psychology. Their defense is strongly made by Fr. Rickaby in the second volume of the present Series of Manuals, ch. VI.

tinctly realized by the mind, and such realization is certainly not explicable by mere sense" (p. 243).

Probably the immateriality of intellect is best seen in the old argument from self-consciousness and reflection, which is stated by our author: "We find that we can observe and study our own sensations, emotions, and thoughts. We can compare them with previous states, we can recognize them as our own, we can apprehend them as our own, and we can apprehend the perfect identity of the subject of these states with the being who is now reflecting on them, the agent who struggles against a temptation and the agent who knows that he is observing his own struggle. Every step of our work so far has involved the reflexive study of our own states, and consequently the exercise of an intellectual power. To analyze, describe, and classify mental phenomena, an activity distinct from and superior to sense is required, and it is only because we are endowed with such a supra-sensuous faculty that we can recognize ourselves as something more than our transient states" (ibid.).

But may not these acts or states of attention, judgment, and reflection be the outcome of brain energy, or the manifestation of some molecular change, the character of which physical science has not as yet determined? We hear the whispering of Locke suggesting the unknown forces of matter. No; though we have comparatively little knowledge of matter and its energies, yet we do know that it *cannot* have the attribute of thinking. This is apparent if we notice closely the character of self-consciousness. In this "operation there is realized a species of perfect identity between agent and patient which is utterly incompatible with any form of action that pertains to a corporal organ. Thus I find that I cannot only think or reason about some event, but I, the being who thinks, can reflect on this thinking; and, moreover, I can apprehend myself, who am reflecting, and who know myself as reflecting, to be absolutely identical with the being who thinks and reasons about the given event. But, evidently, such an operation

cannot be effected by a faculty exerted by means of a material organ. One part of matter may act upon another; it may attract or repel it, it may be reflected or doubled back upon it; but the same atom can never act upon or reflect upon itself. The action of a material atom must always have for its object something more than itself. This indivisible *unity* of *consciousness* exhibited in the act of knowing myself is therefore possible only to a *spiritual agent*, a faculty that does not operate by means of a material organ" (p. 246). In other words, extension of matter, an attribute that follows the minutest atom of protoplasm in the nerve cell, excludes thought from matter. Thinking matter, whether as a huge mass or as an infinitesimal atom, impugns the principle of contradiction, the *prima lex essendi et cogitandi.*

The same truth is manifest from the representative aspect of thought. "The characteristic notes of the organic or sensuous state consist in its representing a concrete material phenomenon, and its being aroused by the impression of the object on the organ. The intellectual act, on the contrary, whether it manifests itself in the shape of the universal concept, of attention to relations, or in the apprehension of necessity, does not represent an actual concrete fact, and is not evoked by the action of the material stimulus. The formal object of *sense* is the concrete individual; that of *intellect*, is the abstract and universal. An organic faculty can only respond to definite corporal impressions, and can only represent individual concrete objects. But universal ideas, abstract intellectual relations, and the necessity of axiomatic truth do not possess actual concrete existence, and so cannot produce an impression on any organ. Yet consciousness assures us that they are apprehended by us; consequently it must be by some supra-organic or spiritual faculty" (ib.).

The reader of philosophy will notice that these arguments are familiar forms in other clothing. He will see, however, that the author has clearly apprehended the scholastic proofs, and dressed them becomingly. It was simply to give a

sample of this feature that we have cited them. We fear we have done so all too sketchily.

To illustrate the other striking merit of the work, its assimilating to the old principles the data of more recent investigation, and its explaining the latter in the light of the former, we should have to draw largely from the First Book on Sensuous Life, especially from the chapters explaining the outer senses (ch. v.), the perception of the material world ch. vi.), the development of sense-perception (ch. vii.), imagination (ch. ix.), memory, and mental association (ch. x.). The latter chapter is especially timely and thorough. But to make extracts from these chapters would be to present threads which would be unfair samples of the well-knit tissue whence we should have to detach them. Perhaps it will be safer to call attention to Mr. Maher's judicious criticism of recent Pyscho-Physics. Psycho-Physics, as the reader may be aware, is a department of physiological psychology. The latter is one of the new sciences that have sprung up during the past forty years. It claims to be non-metaphysical in its spirit; to have for its end the study of mere phenomena; to conduct its inquiry as much as possible by the aid of the biological sciences. As is usual in all novel movements in sciences, it has two sets of followers: the moderate, conservative, cool-headed investigator, who expects from it nothing more than it can give, viz., descriptions of the physical or neural phenomena accompanying psychic action and their bearing on the lower forms of the latter; and the extreme, hot-headed enthusiast,[1] who hopes at least to do away with the human soul by explaining all mental states as the mere "other-side" or material correlative of nervous

[1] M. Ribot is probably one of the most sanguine of this class. He grows quite warm in his denouncement of the "old psychology," because it is possessed by the "metaphysical spirit"—is the "science of the soul," uses "internal observation, analysis, and reasoning as its favorite processes of investigation," etc. He comforts himself, however, by pronouncing it "old, feeble, childish, doomed," etc., and by indulging in high eulogy of the "new psychology."—"German Psycho. of to-day." Introd., *passim*. There is much curious information in this book, but it is not reliable. See Encycl Britt., Art. *Psychology*.

action. Well, as we have said, pyscho-physics has been introduced into this experimental side of psychology, with a view of giving to the latter the character of an exact science by the employment of quantitative measurement of conscious states. Some curious results have been reached on this line of inquiry, chiefly in regard to the relations existing between varying degrees of stimulation and the corresponding excited sensations. An elaborate series of experiments has led to the generalization known as the Weber–Fechner Law, which may be thus worded: "*To increase the intensity of a sensation in arithmetical progression, the stimulus must be increased in geometrical progression, or the sensation increases as the logarithm of the stimulus.* Thus, if a pressure of four ounces can be barely discriminated from that of three, the sensation caused by twelve ounces will be similarly just distinguishable from that of nine. It was further found that the stimulus must reach a certain degree of force in order that any sensation can be felt. This minimum force measures the *absolute sensibility* of the organ or part of the organ in question" (p. 54).

Much has been written for and against Weber's Law,[1] but we are concerned with it here only in so far as it points to the direction of psycho-physical research. It is on the value of the latter as a method in our science that we wish to present Mr. Maher's criticism. "In the first place, it may be objected that the cardinal doctrine of most psycho-physicists is erroneous. Because accuracy of quantitative measurement is a good criterion of the perfection of a physical science, it does not follow that the same rule holds for our knowledge of the mind."

[1] Three explanations have been offered to account for this law. *a.* The physiological seeks the peculiar relation of stimuli to sensation in the structure of the nervous system, especially in the end organs. *b.* The psycho-physical rests on the unfounded "double-aspect" theory, i. e,—that mind and body are not two distinct entities, but simply two aspects of one and the same thing. There is a very able refutation of this theory in the Manual before us (ch. xxii). *c.* The psychological refers the law to "our apprehension in consciousness of the relation of our own feelings." The whole subject lies as yet under deep shadow.—Conf. Ladd., Elements of Phsyiological Psychology, p. 379. This is the most exhaustive and well-balanced English work on its subject matter.

The realities with which the psychologist deals are quite different *in kind* from those of the physicist, and the attempt to coerce them into a common mould must prove injurious to both (p. 55). Mathematics deals with *quantity*. Psychology with *quality*. This effort to bring mental within the range of material science, besides its merging mind and matter under one category, offends against the logical principle that each science must follow the method demanded by the nature of its object and seek the degree of certainty warranted by that object. Aristotle complains of the idle striving of philosophers (probably the Pythagoreans) to find mathematical certitude in every science. St. Thomas, in his third lecture on the Ethics of the Philosopher, shows the impossibility of reaching mathematical certitude in a science dealing with *quality*, and then sums up his advice: Ad hominem bene instructum pertinet ut tantum certitudinis quærat in unaquaque materia, quantum natura rei patitur."[1] This confounding of methods and certitude in the different sciences was revived in modern times by the Baconian and Cartesian philosophy, fostered in one way by German transcendentalism, which sought to deduce all knowledge from one supreme *a priori* principle, but receives stronger impulse from present sensism, which strives to explain all phenomena, subjective and objective, by atoms and force.[2] But to return. The coveted method can at best be applied only to "a small

[1] Cf. 1ª 2æ, q. xcvi. a 1 ad 3 and ii., Met. lv.

[2] We were present recently at a lecture delivered before a scientific institute by Dr. H. Henseldt of Columbia College, N. Y., in which the Atomic Theory was subjected to a startling strain. After indulging in much offensive abuse of the "old school" of science, and in ill-founded laudation of the "new" (a leading feature of the latter being its exclusive dealing with *material facts*, to the ignoring of all else), having offered for the theory that the earth's interior is a molten mass an utterly unproven substitute, he declared that all things that now are, existed in the primeval nebulæ. Nay, that any one who knew aught of the calculus of permutations must see that the original atoms in their myriad changes must have repeatedly assumed the present cosmical form—that "his own humble (?) self was present" in that fiery cloud. Yes, that *billions of years ago you all* [*meaning his audience*] *were here in this building* and *listening to me*" [*himself*]!

part, and that the most unimportant part, of mental life. Emotions, volitions, and all intellectual processes are obviously beyond the reach of any form of quantitative measurement." Again, there may be raised an objection against the conclusions of psycho-physicists even within the restricted sphere of sensational consciousness, an objection which strikes at the possibility of any kind of quantitative estimate of mental phenomena. An assumption involved in all Weber's experiments, and lying at the root of the chief psycho-physical law, implies that, while sensation increases in quantity or intensity, the *quality* remains unaffected. A locomotive of twenty-horse power can drag a load twice as heavy as an engine of ten-horse power. The force exerted in such a case may be rightly described as double *quantity*, yet similar in *quality*. But we can hardly say this as regards the energies of mental life. Sensations of light, sound, temperature, and the rest, increased in intensity, do not appear to preserve the same quality of conciousness. The transition from black to white, from hot to cold, from the trickling of the fountain to the roar of the waterfall, is not merely a variation in quantity. In small increments, the alteration in quality may escape notice, but when the effects of large changes in the degree of the stimulus are compared, introspection seems to affirm changes of quality as well as of quantity. [1]

There is another excellence in this Manual which we must not fail to note. Not only are its questions discussed as

[1] "At best, Weber's law is only an approximately correct statement of what holds true of the relative intensity of certain sensations of sight and hearing, and less exactly of pressure and the muscular sense, when these sensations are of moderate strength, and other causes for variations in their intensity, besides objective changes in the amount of the stimulus, are as far as possible excluded. . . . . Other conditions than mere increase in the objective quantity of the stimulus largely determine its effect upon the resulting amount of sensation. *Stimuli and sensation are not connected quantitatively in such a simple manner that we can measure one off in terms of the other:* so much feeling for so much amplitude of wave-lengths, or work done on the end-organs by mechanical pressure. Numerous factors, some of which are individual and extremely obscure and variable, constantly mix with the purely quantitative relations between sensations and their stimuli."—Ladd, *Elements* (ibid.).

they live in the mind and writings of English thinkers of to-day, both in and out of Catholic schools, but admirable summaries are here and there appended, in which the whole history of important subjects is sketched, e. g., on the theories of external perception, the origin of ideas, etc. These digests are important not only as offering a birds-eye view of the range of thought on their special subjects, but more particularly for their pithy, suggestive criticism."[1]

In conclusion, we warmly recommend the book, first, to ecclesiastical students. It will help to fill up gaps, to classify, and give a timely and practical turn to the principles of their class manuals. Secondly, to the clergy who wish to refurbish and extend their knowledge of psychology gained in former years from older works. In fine, to all who desire to see the truths of Catholic psychology explained in straightforward English and shown *en rapport* with the late results of observation and experiment in mental science.—F. P. SIEGFRIED.

LETTERS TO A RELIGIOUS, ON ART.

VI.

IN my last letter I explained what are the characteristic changes which the human face undergoes from childhood to old age; and how the proportions which serve us as a norm whereby to judge of perfect form at the age of maturity will not apply entirely to that of childhood or old age. There is likewise a noticeable difference of proportion in faces belonging to different races or even nationalities. Thus, whilst in the Caucasian, or white man, the forehead is usually arched, it is nearly square in the Mongolian and markedly depressed in the negro races. It would carry us too far from our main purpose to enter into details regarding these differences. Besides, they may be easily mastered, if need be, on the general principles laid down in

[1] Yet one other feature should be mentioned. To each chapter the author adds suggestions for more extended reading. These "readings" point to the best and most timely works on their respective subjects.

these letters. Let us confine ourselves to the study of the Caucasian face.

Having before us the general framework of skull and front face, the different cavities are filled in with fleshy or muscular substances, which partly help to form the sense organs, and partly clothe the bones around which they are bedded. These fleshy portions are not altogether inert, that is, they are not all mere layers of cartilage and fat serving to hold the veins and bloodvessels; on the contrary, many of them have a peculiar power of contraction, so as to control the motions of the face. They consist of numberless fibres, gathered in well ordered bundles and generally attached with one extremity to some bone, and in most cases they reach out to just below the surface of the skin. These are the muscles of the face; they are of various size and strength, some of them being extremely delicate and easily excited into activity by an interior motion, so as to escape frequently the energy of the will. As these muscles produce the dominant expressions of the face under varying emotions, we shall have to mark at least their main location. I say, main location, because the human face has so many of these muscles, and they frequently combine so closely, that it is quite difficult to group them separately and distinctly. We shall note their action in the regions of the principal sense-organs, and thus get some practical estimate of their use to the artist.

From the forehead down there descends a group of threads, whose lower extremities are attached to the eyebrows. Their object is to raise the latter, as occurs under sudden surprise, etc. Part of this muscle passes further down and attaches to the bridge of the nose. The function of this descending slip is to draw down the eyebrows. It is met obliquely, a little further up, by a packet of fibres whose object is to draw the eyebrows together, as when a person frowns. Apart from these muscles, there are others completely surrounding the eye. They not only produce the closing and opening of the eyelids, but are the agencies of

that wonderful variety of expressions which have been usually attributed to the eye itself as a mirror of the soul, but which are in greater part due to the action of its surrounding portions. Most of these muscles belong exclusively to the human face and have no counterpart in the anatomy of the lower animals.

Another important group of muscles, indicating emotions of various kind, is that which controls the cartilages of the nostrils. They pass from below the eye, along the outer nostrils, down to the upper lip. Both nostril and upper lip are raised by their aid, and they move simultaneously with the breathing organs. Hence excitement of any kind frequently shows itself by a dilation of the nostrils and a raising of the upper lip regulated by the beat of respiration. The movement of the upper lip is perhaps least noticeable under ordinary circumstances; but Sir Bell, whose teaching I summarize for you in this portion, points out that it is quite noticeable in the case of a moustached face. There are corresponding muscles below the wings of the nose, which draw the nostrils down.

Perhaps the most remarkable muscles of the face are those which gather around the mouth. As spontaneous levers and agents of motion they have different functions. Some serve the process of mastication, enabling us to turn the morsels conveniently under the teeth. Others facilitate utterance in speech. Others again, and these are more delicate, give outward form to the feelings of the soul. It is the unequal blending of the simultaneous action of these muscles which brings about that countless variety of expressions in the human face, whence the principal difficulties of producing an exact likeness arise. Altogether, the proper delineation and shading of the portions about the mouth is a secret of the good portrait painter, and it depends on an exact observance of the play of these muscles, whether the expression be faithful or not. A large number of small muscles are inserted in the angles of the mouth. They ra-

diate in every direction toward the eyes, cheeks, and chin; some of them joining the muscles of the neck. As they come close towards the lips they meet a central coil of fibres continuously surrounding the lips. This is called the orbicular muscle of the mouth, and it acts in opposition to the other muscles which concentrate here, coming from the various parts of the face. By the successive tension and relaxation of these fibres the many degrees of joy and merriment are produced, marking good humor in the curve of the cheek, or leaving a dimple in its plump surface. The particular muscle which is brought into action when we laugh runs nearly parallel with the line of the lips from the cheek toward the mouth, and is called *Risorius*. Of the orbicular muscle, which closes around the lips, Sir Bell says: "This circular muscle is affected in various emotions: it tremblingly yields to the superior force of its counteracting muscles, both in joy and in grief: it relaxes pleasantly in smiling; it is drawn more powerfully by its opponent muscles in weeping."—Some other muscles, more powerful than those which I have mentioned, rise from the lower jaw toward the angles of the mouth, or rest on the chin. Their principal function is to depress the lips.

I said that the muscles about the mouth serve the threefold purpose of mastication, of speech, and of portraying emotion. There is, however, a noticeable difference in their separate action. In eating, the entire face, from the temple down to the throat, is in motion; in speech, only the lips move perceptibly; whilst the feelings are to be traced in the motion of the softer portions around the mouth. The fact of so many muscles gathering at the corners and above and below the lips makes certain portions about the mouth protrude somewhat, a thing which we notice more in thin and muscular persons than in those whose faces are round and fleshy.

In my next letter I shall have to speak of the features which mark both character and emotion. You will then re-

call the position of the muscles of the face, for through their action are the lines marked by which the skilled draughtsman catches the peculiarities, not only those which are permanent and habitual to the individual, but also those which are momentary and common to many. Addio, and may God bless your labor of instructing the young.

TITULAR FEASTS IN JANUARY.

I. ST. GENOVEFA (JANUARY 3).

(*Six Churches in* 1888.)

Jan. 2, Pro utroq. Cler. Vesp. de seq. sine com.

3, Sabb. *Alb.* S. Genovefæ V. Dupl. 1. cl. sine oct. Omnia de commun. Virg. 1. loco nisi ubi speciale offic. concessum. Nulla com. Cr. Præf. Apost. In 2. Vesp. com. seq.

Pro Clero Romano, omnia ut supra.

II. EPIPHANY (JANUARY 6).

(*Four Churches in* 1888.)

Omnia ut in Calendario per totam Octavam.

III. ST. ANTHONY, ABBOT (JANUARY 17).

(*Eighty-Five Churches reported in* 1888 *as dedicated to St. Anthony, many of which are probably of St. Anthony of Padua.*)

Jan. 16, Pro utroq. Clero vesp. de seq. sine com.

17, Sabb. *Alb.* S. Antonii Abb. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *Justus.* Reliq. ut in Calend. Cr. per tot. Oct. In 2. Vesp. com. seq. et Dom. Ad Compl. *Jesu tibi sit gloria.*

Pro Clero Romano, omnia ut supra.

18, Nihil de Octava.

Fer. 2. 3. 4. 5. 6. pro utroq. Cler. ut in Calend. ritu infr. oct. cum com. Oct. in Vesp. Laud. et Miss. Fest. S. Timoth. permanent. mutand. in 14. Februar., nisi antea jam fixum fuerit; pro Cler. Rom. mutand. idem in 28. Martii, nisi jam anterius fixum, et fest. Cathed. S. Petri ulterius transferend. in 1. Mart.

24, Sabb. *Alb.* Octava S. Antonii, Dupl. Lectt. 1. Noct. ut in Calend. 2. Noct. ex Octavar. *Gaudete* vel ut in fest. 3. Noct. ex Octavar. *Si istum* vel ut in fest. 9. Lect. de hom. et com. Dom. anticip. in Laud. et Miss. fest. Cr. et Evgl. Dom. in fine. In Vesp. cum com. ut indic. in Calend.

Pro Clero Romano, omnia ut supra.

IV. HOLY NAME OF JESUS (JANUARY 18).

(*Twenty-eight Churches in* 1888.)

Jan. 17, Pro utroq. Cler. Vesp. de seq. Com. Dom. tant. *Jesu tibi sit gloria* per tot. Oct.

18, Dom. *Alb.* Fest. SS. Nominis Jesu. Dupl. 1. cl. cum oct. ut in Calend. sine com. S. Priscæ. In 2. Vesp. com Dom. et seq. tant.

Pro Clero Romano, omnia ut supra.

Fer. 2. 3. 4. 5. 6. et Sabb. pro utroq. Clero ut in Calend. ritu. infr. oct. cum com. Oct. in Vesp. Laud. et Miss.

De die Octava hoc anno fit ut simplex.

24, Pro utroq Clero in 2. Vesp. com. Dom. et oct. (ut in 1. Vesp.).

25, Dom. in Septuag. *Viol.* De Dom. Semid. ut in Calend. sine Suffr. et Precib. 2. or. Octavæ tant. Præf. Nativ. Domini. Vesp. de seq. Com. Dom. et Oct. (ut in 2. Vesp.).

Pro Clero Romano, omnia ut supra.

V. ST. AGNES (JANUARY 21).

(*Thirty-six Churches in* 1888.)

Jan. 20, Pro utroq. Clero Vesp. de seq. sine com.

21, Fer. 4. *Rub.* S. Agnetis V. M. Dupl. 1. cl. cum oct. Off. pr. Cr. per tot. oct. In 2. Vesp. Com. seq.

Pro Clero Romano, idem.

Fer. 5. 6. Sabb. Dom. Fer. 2. 3. et 4. pro utroq. Clero ut in Calend. ritu infr. oct. cum com. Oct. in Vesp. Laud. et Miss. Fest. Cathed. S. Petri ulterius transferend. in 3. Febr. et Fest. Convers. S. Pauli hinc movendum in 14. Febr.

Pro Clero Romano, Fest. S. Joan. Chrysost. ulterius figend. 28. Febr. nisi antehac prius fixum, et Fest. Cathed. S. Petr.

Rom. hinc transferend. in 3. Mart., unde Fest. Convers. S. Pauli movend. est in 11. ejusd. Fest. autem Cathed. S. Petr. Antioch. hoc anno celebr. 14. Mart. et S. Cyrill. Alex. 16. Martii.

28, Fer. 4. *Alb.* Octava S. Agnetis Dupl. Lectt. 1. Noct. Script. occ. 2. Noct. 1. Lect. Beata Agnes (hujus diei) 2. et 3. de commun. vel ex Octavar. *De Virginibus* vel ex Breviar. *Quoniam.* 3. Noct. ex Octav. *Intendat* vel ut in fest. Miss. ut in fest. except. or. *Deus qui hujus.* Vesp. a cap. de seq. Com. præc.

Pro Clero Romano, omnia ut supra.

VI. ST. TIMOTHY (JANUARY 24).

(*Five Churches in* 1888.)

Jan. 23, Pro utroq. Cler. Vesp. de seq. sine com.

24, Sabb. *Rub.* S. Timothei Ep. M. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *A Mileto.* Reliq. ut in Calend. 9. Lect. de hom. et com. Dom. 3. post. Epiph. anticipat. in Laud. et Miss. Cr. per tot. Oct. Evgl. Dom. antic. in fine. In 2. Vesp. com. Dom.

Pro Clero Romano, omnia ut supra.

Dom. Fer. 2. 3. 4. 5. et 6. pro utroq. Cler. ut in Calend. ritu infr. oct. cum com. Oct. in Vesp. Laud. et Miss.

Fest. S. Petri Nolasci perpet. mutand. in 14. Febr., pro Clero Rom. in 28. Febr., unde hoc anno ulterius transferend. in 3. Mart. Fest. Cathed. S. Petr. Rom. et Fest. Convers. S. Paul. celebrand. 11. Mart. Fest. vero Cathed. S. Petr. Antioch. 14. Mart., et Fest. S. Cyrill. Alex. 16. Martii.

30, Vesp. de seq. (ut in 1. Vesp.) Com. præc.

Pro Clero Romano, Vesp. a cap. de seq. Com. præc.

31, Sabb. *Rub.* Octava S. Timothei Dupl. Lectt. 1. Noct. Script. occ. 2. Noct. ex. Octavar. *Tempus* vel ut in fest. 3. Noct. ex Octavar. *Sumptus* vel ut in fest. Miss. fest. In 2. Vesp. com. Dom. et S. Ignat. M.

Pro Clero Romano, omnia ut supra.

VII. ST. FRANCIS DE SALES (JANUARY 29).

(*Thirty-eight Churches in* 1888.)

Jan. 28, Pro utroq Clero Vesp. de seq. sine com.

29, Fer. 5. *Alb.* S. Francisci Salesii Ep. C. Dupl. 1. cl. cum oct. ut in Calend. Cr. per tot. Oct. In 2. Vesp. com. seq.

Pro Clero Romano, idem.

Fer. 6. Sabb. Dom. 2. 3. et 4. ut in Calend. ritu infr. oct. cum Oct. (except. Fest. Purificat.) in Vesp. Laud. et Miss. Fest. S. Philipp. a Jesu perpetuo mutand. in 14. Febr., pro Clero Rom. in 28. Febr., unde hoc anno ulterius transferend. Fest. Cathed. S. Petri. Roman. in 3. Mart., et Fest. Convers. S. Pauli. celebrand. 11. Mart. Fest. vero Cathed. S. Petri Antioch. 14. Mart., et Fest. S. Cyrill. Alex. 16. Mart.

Febr. 4. Pro utroq. Cler. Vesp. a cap. de seq. (ut in 1. Vesp.) com. præc.

5, Fer. 5. *Alb.* Octav. S. Franc. Sales. Dupl. Lectt. 1. Noct. Script. occ. 2. Noct. ex Octavar. *Sollicitissime* vel ut in fest. 3 Noct. ex Octavar. *Luceat* vel ut in fest. Miss. fest. Vesp. a cap. de seq. Com. præc. et S. Dorotheæ V. M.

Pro Clero Romano, omnia ut supra. Vd. Calend. de com. S. Doroth.

H. GABRIELS.

CONFERENCE.

The Gloria in Votive Masses.

Qu.—Kindly inform me, if, after what De Herdt says in his S. Liturgiæ Praxis, vol. I., nos. 28 and 43, the Gloria should be said in Votive Masses, when the feast or office is Semiduplex. Ex. gr., last Thursday our Ordo prescribes the Votive Office of the Bl. Sacrament, and I wanted to sing the Votive Mass of the Holy Ghost. Should I have said the Gloria *propter festivitatem SS. Sacramenti.*

Resp. If the Votive Mass of the Holy Ghost was a Missa Cantata *Solemnis*, the Gloria should have been said. The reason, however, would *not* be *propter festivitatem SS. Sacramenti*, but *propter solemnitatem ex gravi causa.* Hence the same privilege would not extend to private Votive Masses, which are said on Thursdays when the office is de SS. Sacramento.

The passages referred to in De Herdt must be understood of Votive Masses celebrated within octaves or on the feast-days of the same saints or mysteries of whom the Votive Mass is said, although they may have no proper office. For example: Any of the Votive Masses of the Bl. Virgin might be said within the Octave of the Assumption, for instance, on the 18th of August, 1891. In this case the Votive Mass would have the Gloria, although this would not be the case at other times of the year, unless on Saturdays. The reason here is *propter festivitatem*.—Again, a Votive Mass may be said of St. Marius M., who has no special office, but is commemorated together with other martyrs in the office of St. Canut. If this Votive Mass of St. Marius be said on the 19th of January, it has Gloria, *propter festivitatem*, since it occurs on the feast of the Saint.—But the Credo is not said in such Votive Masses even if it happen to occur in the Mass of the day.

The following may serve as a general rule in similar cases:

The Gloria is said: 1. In *votivis solemnibus*, that is, Masses celebrated with special solemnity for grave reasons, either by the express authority of the Sovereign Pontiff or the bishop, or with the approbation of the latter. Votive Masses said in purple or violet vestments never have Gloria.

2. In the Votive Masses which were granted in 1883. These have Gloria, whether they are celebrated solemnly or privately,

3. In the Votive Masses of the Bl. Virgin on Saturdays.

4. In the Votive Masses of the Angels.

5. In the Votive Masses of saints whose feast occurs on the same day, or within octaves of feasts in whose honor the Votive Mass is being said.

ANALECTA.

Encyclical on the Condition of Italy.

TO THE BISHOPS, THE CLERGY, AND THE PEOPLE OF ITALY,

POPE LEO XIII.

VENERABLE BRETHREN AND BELOVED CHILDREN,

HEALTH AND APOSTOLIC BENEDICTION.

From the height of the Apostolic Throne, where Divine Providence has placed Us to watch over the salvation of all nations, We look upon Italy, in whose bosom, by an act of singular predilection, God has established the See of His Vicar, and from which come to us at the present time many and most bitter sorrows.—It is not any personal offence that saddens Us, nor the privations and sacrifices imposed upon Us by the present condition of things, nor the outrages and scoffs which an insolent press has full power to hurl every day against Us. If only our person were concerned, and not the ruin to which Italy, threatened in its faith, is hastening, We should bear these offences without complaint, rejoicing even to repeat what one of our most illustrious Predecessors said of himself: "If the captivity of my country did not every moment for each day increase, as to the contempt and scorn of myself I should joyfully be silent."[1]—But, besides the independence and dignity of the Holy See, the religion itself and the salvation of a whole nation are concerned, of a nation which from the earliest times opened its bosom to the Catholic Faith and has ever jealously preserved it. Incredible it seems, but it is true; to such a pass have we come, that we have to fear for this Italy of ours the loss even of the faith.—Many times have We sounded the alarm, to give warning of the danger; but We do not therefore think that We have done enough. In face of the continued and fiercer assaults that are made, We hear the voice of duty calling upon us more powerfully than before to speak to you again, Venerable Brethren, to your clergy, and to the whole Italian people. As the enemy makes no truce, so neither you nor We must remain

[1] St. Gregory the Great: *Letter to the Emperor Maurice* (Kings V.).

silent or inert. By the Divine mercy We have been constituted guardians and defenders of the religion of the people entrusted to our care, pastors and watchful sentinels of the flock of Christ; and for this flock we must be ready, if need be, to sacrifice everything, even life itself.

We shall not say anything new; for facts have not changed from what they were, and We have had at other times to speak of them when occasion was given.—But We now intend to recapitulate these facts in some way, and to group them into one picture, so as to draw out for general instruction the consequences which flow from them. The facts are incontestable which have happened in the clear light of day; not separated one from another, but so connected together as in their series to reveal with fullest evidence a system of which they are the actual operation and development. The system is not new; but the audacity, the fury, and the rapidity with which it is now carried out are new. It is the plan of the sects that is now unfolding itself in Italy, especially in what relates to the Catholic religion and the Church, with the final and avowed purpose, if it were possible, of reducing it to nothing.—It is needless now to put the Masonic sects upon their trial. They are already judged; their ends, their means, their doctrines, and their action, are all known with indisputable certainty. Possessed by the spirit of Satan, whose instrument they are, they burn like him with a deadly and implacable hatred of Jesus Christ and of His work; and they endeavor by every means to overthrow and fetter it. This war is at present waged more than elsewhere in Italy, in which the Catholic religion has taken deeper root; and above all in Rome, the centre of Catholic unity, and the see of the Universal Pastor and Teacher of the Church.

It is well to trace from the beginning the different phases of this warfare.

The war began by the overthrow of the civil power of the Popes, the downfall of which, according to the secret intentions of the real leaders, afterwards openly avowed, was, under a political pretext, to be the means of enslaving at least, if not of destroying, the supreme spiritual power of the Roman Pontiffs.—That no doubt might remain as to the true object of this warfare, there followed quickly the suppression of the Religious Orders; and thereby a great reduction in the number of evangelical laborers for the propagation of the faith amongst the heathens, and for the sacred ministry and religious service of Catholic

countries.—Later the obligation of military service was extended to ecclesiastics, with the necessary result that many and grave obstacles were put to the recruiting and due formation even of the secular clergy. Hands were laid upon ecclesiastical property, partly by absolute confiscation, and partly by charging it with enormous burdens, so as to impoverish the clergy and the Church, and to deprive the Church of what is necessary for its temporal support and for carrying on institutions and works in aid of its divine apostolate. This the sectaries themselves have openly declared. *To lessen the influence of the clergy and of clerical bodies, one only efficacious means must be employed: to strip them of all their goods, and to reduce them to absolute poverty.* So also the action of the State is of itself all directed to efface from the nation its religious and Christian character. From the laws, and from the whole of official life, every religious inspiration and idea is systematically banished, when not directly assailed. Every public manifestation of faith and of Catholic piety is either forbidden or, under vain pretences, in a thousand ways impeded.—From the family are taken away its foundation and religious constitution by the proclaiming of *civil marriage*, as it is called; and also by the entirely lay education which is now demanded, from the first elements to the higher teaching of the universities, so that the rising generations, as far as this can be effected by the State, have to grow up without any idea of religion, and without the first essential notions of their duties towards God. This is to put the axe to the root. No more universal and efficacious means could be imagined of withdrawing society, and families, and individuals from the influence of the Church and of the faith. *To lay Clericalism* (or Catholicism) *waste in its foundations and in its very sources of life, namely, in the school and in the family;* such is the authentic declaration of Masonic writers.

It will be said that this does not happen in Italy only, but is a system of government which States generally follow.—We answer that this does not refute, but confirms what we are saying as to the designs and action of Freemasonry in Italy. Yes, this system is adopted and carried out wherever Freemasonry uses its impious and wicked action; and as its action is wide-spread, so is this anti-Christian system widely applied. But the application becomes more speedy and general, and is pushed more to extremes, in countries where the government is more under the control of the sect and better promotes its interest.—Unfortunately, at the present time the new Italy is of the number of these countries.

Not to-day only has it become subject to the wicked and evil influence of the sects; but for some time past they have tyrannized over it as they liked, with absolute dominion and power. Here the direction of public affairs, in what concerns religion, is wholly in conformity with the aspirations of the sects; and for accomplishing their aspirations, they find avowed supporters and ready instruments in those who hold the public power. Laws adverse to the Church and measures hostile to it are first proposed, decided, and resolved in the secret meetings of the sect; and if anything presents even the least appearance of hostility or harm to the Church, it is at once received with favor and put forward.—Amongst the most recent facts we may mention the approval of the new penal code, in which what was most obstinately demanded, in spite of all reasons to the contrary, were the articles against the clergy, which form for them an exceptional law, and even condemn as criminal certain actions which are sacred duties of their ministry.—The law as to pious works, by which all charitable property, accumulated by the piety and religion of our ancestors under the protection and guardianship of the Church, was withdrawn altogether from the Church's action and control, had been for some years put forward in the meetings of the sect, precisely because it would inflict a new outrage on the Church, lessen its social influence, and suppress at once a great number of bequests made for divine worship.—Then came that eminently sectarian work, the erection of the monument to the renowned apostate of Nola, which, with the aid and favor of the Government, was promoted, determined, and carried out by means of Freemasonry, whose most authorized spokesmen were not ashamed to acknowledge its purpose and to declare its meaning. Its purpose was to insult the Papacy; its meaning that, instead of the Catholic Faith, must now be substituted the most absolute freedom of examination, of criticism, of thought, and of conscience: and what is meant by such language in the mouth of the sects is well known.—The seal was put by the most explicit declarations made by the head of the Government, which were to the following effect:—That the true and real conflict, which the Government has the merit of undertaking, is the conflict between faith and the Church on one side and free examination and reason on the other. That the Church may try to act as it has done before, to enchain anew reason and free thought, and to prevail; but the Government in this conflict declares itself openly in favor of reason as against faith, and takes upon itself the task of making the

Italian State the evident expression of this reason and liberty: a sad task, which has just now been boldly reaffirmed on a like occasion.

In the light of such facts and such declarations as these, it is more than ever clear that the ruling idea which, as far as religion is concerned, controls the course of public affairs in Italy, is the realization of the Masonic programme. We see how much has already been realized; we know how much still remains to be done; and we can foresee with certainty that, so long as the destinies of Italy are in the hands of sectarian rulers or of men subject to the sects, the realization of the programme will be pressed on, more or less rapidly according to circumstances, unto its complete development.—The action of the sects is at present directed to attain the following objects, according to the votes and resolutions passed in their most important assemblies,—votes and resolutions inspired throughout by a deadly hatred of the Church. *The abolition in the schools of every kind of religious instruction, and the founding of institutions in which even girls are to be withdrawn from all clerical influence whatever; because the State, which ought to be absolutely atheistic, has the inalienable right and duty to form the heart and the spirit of its citizens, and no school should exist apart from its inspiration and control.—The rigorous application of all laws now in force, which aim at securing the absolute independence of civil society from clerical influence.—The strict observance of laws suppressing religious corporations, and the employment of means to make them effectual.—The regulation of all ecclesiastical property, starting from the principle that its ownership belongs to the State, and its administration to the civil power.—The exclusion of every Catholic or clerical element from all public administrations, from pious works, hospitals, and schools, from the councils which govern the destinies of the country, from academical and other unions, from companies, committees, and families,—an exclusion from everything, everywhere, and forever.—Instead, the Masonic influence is to make itself felt in all the circumstances in social life, and to become master and controller of everything.—Hereby the way will be smoothed towards the abolition of the Papacy; Italy will thus be free from its implacable and deadly enemy; and Rome, which in the past was the centre of universal Theocracy, will in the future be the centre of universal secularization, whence the* Magna Charta *of human liberty is to be proclaimed in the face of the whole world.* Such are the authentic declarations, aspirations, and resolutions of Freemasons or of their assemblies.

Without exaggeration, this is the present condition and the future prospect of religion in Italy. To shrink from seeing the gravity of this would be a fatal error. To recognize it as it is, to confront it with evangelical prudence and fortitude, to infer the duties which it imposes on all Catholics, and upon us especially, who as pastors have to watch over them and guide them to salvation, is to enter into the views of Providence, to do a work of wisdom and pastoral zeal.—As far as we are concerned, the Apostolic office lays upon us the duty of protesting loudly once more against all that has been done, is doing, or is attempted in Italy to the harm of religion. Defending and guarding the sacred rights of the Church and of the Pontificate, we openly repel and denounce to the whole Catholic world the outrages which the Church and the Pontificate are continually receiving, especially in Rome, and which hamper us in the government of the Catholic Church, and add difficulty and indignity to our condition. We are determined not to omit anything on our part which can serve to maintain the faith lively and vigorous amidst the Italian people, and to protect it against the assaults of its enemies. We therefore make appeal, Venerable Brethren, to your zeal and your great love for souls, in order that, possessed with a sense of the gravity of the danger which they incur, you may apply the proper remedies and do all you can to dispel this danger.

No means must be neglected that are in your power. All the resources of speech, every expedient in action, all the immense treasures of help and grace which the Church places in your hands, must be made use of, for the formation of a clergy learned and full of the spirit of Jesus Christ, for the Christian education of youth, for the extirpation of evil doctrines, for the defence of Catholic truths, and for the maintenance of the Christian character and spirit of family life.

As to the Catholic people, before everything else it is necessary that they should be instructed as to the true state of things in Italy with regard to religion, the essentially religious character of the conflict in Italy against the Pontiff, and the real object constantly aimed at, so that they may see by the evidence of facts the many ways in which their religion is conspired against, and may be convinced of the risk they run of being robbed and spoiled of the inestimable treasure of the faith.—With this conviction in their minds, and having at the same time a certainty that without faith it is impossible to please God and to be

saved, they will understand that what is now at stake is the greatest, not to say the only interest, which every one on earth is bound before all things, at the cost of any sacrifice, to put out of danger, under penalty of everlasting misery. They will, moreover, easily understand that, in this time of open and raging conflict it would be disgraceful for them to desert the field and hide themselves. Their duty is to remain at their post, and openly to show themselves to be true Catholics by their belief and by actions in conformity with their faith. This they must do for the honor of their faith, and the glory of the Sovereign Leader whose banner they follow; and that they may escape that great misfortune of being disowned at the last day, and of not being recognized as His by the Supreme Judge who has declared that whosoever is not with Him is against Him.—Without ostentation or timidity, let them give proof of that true courage which arises from the consciousness of fulfilling a sacred duty before God and men. To this frank profession of faith Catholics must unite a perfect docility and filial love towards the Church, a sincere respect for their bishops, and an absolute devotion and obedience to the Roman Pontiff. In a word, they will recognize how necessary it is to cease from everything that is the work of the sects, or that receives impulse or favor from them, as being undoubtedly infected by the anti-Christian spirit; and they will, on the contrary, devote themselves with activity, courage, and constancy to Catholic works, and to the associations and institutions which the Church has blessed, and which the bishops and the Roman Pontiff encourage and sustain.—Moreover, seeing that the chief instrument employed by our enemies is the press, which in great part receives from them its inspiration and support, it is important that Catholics should oppose the evil press by a press that is good, for the defence of truth, out of love for religion, and to uphold the rights of the Church. While the Catholic press is occupied in laying bare the perfidious designs of the sects, in helping and seconding the action of the sacred Pastors, and in defending and promoting Catholic works, it is the duty of the faithful efficaciously to support this press,—both by refusing or ceasing to favor in any way the evil press; and also directly, by concurring, as far as each one can, in helping it to live and thrive: and in this matter we think that hitherto enough has not been done in Italy.—Lastly, the teaching addressed by us to all Catholics, especially in the encyclicals "*Humanum genus*" and "*Sapientiæ Christianæ*," should be particularly applied to the

Catholics of Italy, and be impressed upon them. If they have anything to suffer or to sacrifice through remaining faithful to these duties, let them take courage in the thought that the Kingdom of heaven suffereth violence and is gained only by doing violence to ourselves; and that he who loves himself and what is his own more than Jesus Christ, is not worthy of Him. The example of the many invincible champions who, throughout all time, have generously sacrificed everything for the faith, and the special helps of grace which make the yoke of Jesus Christ sweet and His burden light, ought to animate powerfully their courage and to sustain them in the glorious contest.

So far We have considered only the religious side of the present state of things in Italy, inasmuch as this is for us the most essential, and the subject which eminently concerns us by reason of the Apostolic office which we hold. But it is worth while to consider also the social and political side, so that Italians may see that not only the love of religion, but also the noblest and sincerest love of country should stir them to resist the impious attempts of the sects.—As a convincing proof of this, it suffices to take note of the kind of future, in the social and political order, which is being prepared for Italy by men whose object is—and they make no secret of it—to wage an unrelenting war against Catholicism and the Papacy.

Already the test of the past speaks eloquently for itself.—What Italy has become in this first period of its new life, as to public and private morality, internal safety, order and peace, national wealth and prosperity, all this is known to you by facts, Venerable Brethren, better than we could describe it in words. The very men whose interest it would be to hide all this, are constrained by truth to admit it. We will only say that, under present conditions, through a sad but real necessity, things could not be otherwise : the Masonic sect, with all its boast of a spirit of beneficence and philanthropy, can only exercise an evil influence—an influence which is evil because it attacks and endeavors to destroy the religion of Christ, the true benefactress of mankind.

All know with what salutary effect and in how many ways the influence of religion penetrates society. It is beyond dispute that sound public and private morality gives honor and strength to States. But it is equally certain that without religion there is no true morality, either public or private.—From the family, solidly based on its natural foundations, come the life, the growth, and the energy of society. But with-

out religion and without morality, the domestic partnership has no stability, and the family bonds grow weak and waste away.—The prosperity of peoples and of nations comes from God and from His blessings. If a people does not attribute its prosperity to Him, but rises up against Him, and in the pride of its heart tacitly tells Him that it has no need of Him, its prosperity is but a semblance, certain to disappear so soon as it shall please the Lord to confound the proud insolence of His enemies.—It is religion which, penetrating to the depth of each one's conscience, makes him feel the force of duty and urges him to fulfil it. It is religion which gives to rulers feelings of justice and love towards their subjects; which makes subjects faithful and sincerely devoted to their rulers; which makes upright and good legislators, just and incorruptible magistrates, brave and heroic soldiers, conscientious and diligent administrators. It is religion which produces concord and affection between husband and wife, love and reverence between parents and their children; which makes the poor respect the property of others, and causes the rich to make a right use of their wealth. From this fidelity to duty, and this respect for the rights of others, come the order, the tranquillity, and the peace which form so large a part of the prosperity of a people and of a State. Take away religion, and with it all these immensely precious benefits would disappear from society.

For Italy, moreover, the loss would be sensible.—All its glories and greatness, which for a long time gave to it the first place among the most cultured nations, are inseparable from religion, which has either produced or inspired them, or certainly has given to them favor, help, and increase. Its communes tell us of its public liberties; of its military glories we read in its many memorable enterprises against the enemies of the Christian name. Its sciences are seen in its universities, which, founded, fostered, and privileged by the Church, have been their home and theatre. Its arts are shown in the numberless monuments of every kind with which Italy is profusely covered. Of its institutions for the relief of suffering, for the destitute, and the working classes, we have evidence in its many foundations of Christian charity, in the many asylums established for every kind of need and misfortune, and in the associations and corporations which have grown up under the protection of religion. The virtue and the strength of religion are immortal, because religion is from God. It has treasures of help and most efficacious remedies, which can be wonderfully adapted to the needs of every

time and epoch. What religion has known how to do and has done in former times, it can do also now with a virtue ever fresh and vigorous. To take away religion from Italy, is to dry up at once the most abundant source of inestimable help and benefits.

Moreover, one of the greatest and most formidable dangers of society at the present day is the agitation of the *Socialists*, who threaten to uplift it from its foundations. From this great danger Italy is not free; and although other nations may be more infested than Italy by this spirit of subversion and disorder, it is not therefore less true that even here this spirit is widely spreading and increasing in strength every day. So criminal is its nature, so great the power of its organization and the audacity of its designs, that there is need of uniting all conservative forces, if we are to arrest its progress and succeesfully to prevent its triumph. Of these forces the first, and above all the chief one, is that which can be supplied by religion and the Church; without this, the strictest laws, the severest tribunals, and even the force of arms, will prove useless or insufficient. As, in old times, material force was of no avail against the hordes of barbarians, but only the power of the Christian religion, which, entering into their souls, quenched their ferocity, civilized their manners, and made them docile to the voice of truth and to the law of the Gospel, so against the fury of lawless multitudes there will be no effectual defence without the salutary power of religion. It is only this power which, casting into their minds the light of truth, and instilling into their hearts the holy moral precepts of Jesus Christ, can make them listen to the voice of conscience and of duty, and, before restraining their hand, restrain their minds and allay the violence of passion.—To assail religion, is therefore to deprive Italy of its most powerful ally against an enemy that becomes every day more formidable.

But this is not all.—As, in the social order, the war against religion is becoming most disastrous and destructive to Italy, so, in the political order, the enmity against the Holy See and the Roman Pontiff is for Italy a source of the greatest evils. Even as to this, demonstration is not needed; it is enough, for the full expression of our thought, to state in few words its conclusions. The war against the Pope is for Italy, internally, a cause of profound division between official Italy and the greater part of Italians who are truly Catholic: and every division is a weakness. This war deprives our country of the support and co-operation of the party which is the most frankly conservative; it keeps up in

the bosom of the nation a religious conflict which has never yet brought any public good, but ever bears within itself the fatal germs of evil and of most heavy chastisement.—Externally, the conflict with the Holy See, besides depriving Italy of the prestige and splendor which it would most certainly have by living in peace with the Pontificate, draws upon it the hostility of the Catholics of the whole world, is a cause of immense sacrifices, and may on any occasion furnish its enemies with a weapon to be used against it.

Such is the so-called welfare and greatness prepared for Italy by those who, having its destinies in their hands, do all they can, in accordance with the impious aspiration of the sects, to overthrow the Catholic religion and the Papacy.

Suppose, instead of this, that all connection and connivance with the sects were given up; that religion and the Church, as the greatest social power, were allowed real liberty and full exercise of their rights.—What a happy change would come over the destinies of Italy! The evils and the dangers which we have lamented, as the result of the war against religion and the Church, would cease with the termination of the conflict; and further, we should see once more flourish on the chosen soil of Catholic Italy the greatness and glory which religion and the Church have ever abundantly produced. From their divine power would spring up spontaneously a reformation of public and private morality; family ties would be strengthened; and under religious influences, the feeling of duty and of fidelity in its fulfilment would be awakened in all ranks of the people to a new life.—The social questions which now so greatly occupy men's minds would find their way to the best and most complete solution, by the practical application of the Gospel precepts of charity and justice. Popular liberty, not allowed to degenerate into license, would be directed only to good ends, and would become truly worthy of man. The sciences, through that truth of which the Church is mistress, would rise speedily to a higher excellence; and so also would the arts, through the powerful inspiration which religion derives from above, and which it knows how to transfuse into the minds of men.—Peace being made with the Church, religious unity and civil concord would be greatly strengthened; the separation between Italy and Catholics faithful to the Church would cease, and Italy would thus acquire a powerful element of order and stability. The just demands of the Roman Pontiff being satisfied, and his sovereign rights

acknowledged, he would be restored to a condition of true and effective independence; and Catholics of other parts of the world, who, not through external influence or ignorance of what they want, but through a feeling of faith and sense of duty, all raise their voice in defence of the dignity and liberty of the supreme Pastor of their souls, would no longer have reason to regard Italy as the enemy of the Pontiff.—On the contrary, Italy would gain greater respect and esteem from other nations by living in harmony with the Apostolic See; for not only has this See conferred special benefits on Italians by its presence in the midst of them, but also, by the constant diffusion of the treasures of faith from this centre of benediction and salvation, it has made the Italian name great and respected among all nations. Italy reconciled with the Pontiff, and faithful to its religion, would be able worthily to emulate the glory of its early times; and from whatever real progress there is in the present age it would receive a new impulse to advance in its glorious path. Rome, pre-eminently the Catholic city, destined by God to be the centre of the religion of Christ and the See of His Vicar, has had in this the cause of its stability and greatness throughout the eventful changes of the many ages that are past. Placed again under the peaceful and paternal sceptre of the Roman Pontiff, it would again become what Providence and the course of ages made it—not dwarfed to the condition of a capital of one kingdom, nor divided between two different and sovereign powers in a dualism contrary to its whole history, but the worthy capital of the Catholic world, great with all the majesty of Religion and of the supreme Priesthood, a teacher and an example to the nations, of morality and of civilization.

These are not vain illusions, Venerable Brethren, but hopes resting upon the most solid and true foundation. The assertion which for some time has been commonly repeated, that Catholics and the Pontiff are the enemies of Italy, and in alliance, so to speak, with those who would overturn everything, is a gratuitous insult and a shameless calumny, artfully spread abroad by the sects to disguise their wicked designs, and to enable them to continue without obstacle their hateful work of stripping Italy of its Catholic character. The truth, which is seen most clearly from what we have thus far said, is that Catholics are Italy's best friends. By keeping altogether aloof from the sects, by renouncing their spirit and their works, by striving in every way that Italy may not lose the faith, but preserve it in all its vigor,—may not

fight against the Church, but be its faithful daughter,—may not assail the Pontificate, but be reconciled to it,—Catholics give proof by all this of their strong and real love for the religion of their ancestors and for their country.—Do all that you can, Venerable Brethren, to spread the light of truth among the people, so that they may come at last to understand where their welfare and their true interest are to be found; and may be convinced that only from fidelity to religion and from peace with the Church and with the Roman Pontiff can they hope to obtain for Italy a future worthy of its glorious past.—To this we would call the attention, not of those affiliated to the sects, whose deliberate purpose it is to establish the new settlement of the Italian Peninsula upon the ruins of the Catholic religion, but of others who, without welcoming such malevolent designs, help these men in their work by supporting their policy; and especially of young men, who are so liable to go astray through inexperience and the predominance of mere sentiment. We would that every one should become convinced that the course which is now followed cannot be otherwise than fatal to Italy; and, in once more making known this danger, we are moved only by a consciousness of duty and by love of our country.

But, for the enlightening of men's minds, we must above all ask for special help from heaven. Therefore, to our united action, Venerable Brethren, we must join prayer; and let it be a prayer that is general, constant, and fervent: a prayer that will offer gentle violence to the heart of God, and render Him merciful to Italy, our country, so that He may avert from it every calamity, especially that which would be the most terrible—the loss of faith.—Let us take as our mediatrix with God the most glorious VIRGIN MARY, the invincible Queen of the Rosary, who has such great power over the forces of hell, and has so many times made Italy feel the effects of her maternal love.—Let us also with confidence have recourse to the holy Apostles PETER and PAUL, who subjected this blessed land to the faith, sanctified it by their labors, and bathed it in their blood.

As a pledge meanwhile of the help which we ask, and in token of our most special affection, receive the Apostolic Benediction, which from the depth of our heart we grant to you, Venerable Brethren, to your clergy, and to the Italian people.

Given in Rome, at St. Peter's, on the 15th of October, 1890, the thirteenth year of our Pontificate.

POPE LEO XIII.

Addition of Alcohol to Altar-wines.

Responsum S. et U. Inquisitionis in Dub. Massil.

" In pluribus Galliæ partibus, maxime si eæ ad meridiem sitæ reperiantur, vinum album quod incruento missæ sacrificio inservit tam debile est ac impotens, ut diu conservari non valeat, nisi eidem quædam spiritus vini quantitas (spirito alcool) admisceatur.

1. An istius modi commixtio licita sit.

2. Et si affirmative, quænam quantitas hujusmodi materiæ extraneæ vino adjungi permittatur.

3. In casu affirmativo, requirituine spiritus vini ex vino puro seu ex vitis fructu extractus?

RESPONSUM.

Feria quarta die 30 *Julii* 1890.

In congregatione generali habita per Em. ac Rm. DD. Cardinales in rebus fidei et morum Generalis Inquisitionis, proposita subscripta instantia, præhabitoque RR. DD. Consultorum voto, idem Em. ac RR. patres rescribi mandarunt: Dummodo spiritus (alcool) extractus fuerit ex genimine vitis, et quantitas alcoolica addita una cum ea quam vinum, de quo agitur, naturaliter continet, non excedat proportionem " duodecim pro centum," et admixtio fiat qnando vinum est valde recens, nihil obstare quominus idem vinum in missæ sacrificium adhibeatur.

Sequenti feria V die 31 *facta de his SS. D. N. Leoni PP. XIII relatione, Sanctitas Sua resolutionem Em. Cardinalium adprobavit et confirmavit.*

J. MANCINIUS *S. R. et U. I. Not.*

L. S.

BOOK REVIEW.

ORBIS TERRARUM CATHOLICUS sive totius ecclesiæ Catholicæ et occidentis et orientis conspectus geographicus et statisticus elucubratus per O. Werner, S. J., ex relationibus ad sacras congregationes Romanas missis et aliis notitiis observationibusque fide dignis.—Friburgi Brisgoviæ, Sumptibus Herder, (B. Herder, St. Louis, Mo.). 1890.

Nothing so distinctly impresses the student of Church-history with the fact that there is but one Church of Christ, and that she alone, who is styled and truly is "Catholic," can lay just claim to that title, than to look over the statistics which give evidence of her vitality in every clime, at all times, and under the most contrasting conditions of social and political life. Ever persecuted, ever at war with the principles of worldliness, she is the one religious communion about which men who are not of her fold agree in united hatred, about which the foulest slanders are repeated age after age, without the world ever growing weary of them or discrediting them. Yet she remains the one powerful influence which no ingenuity of human contrivance nor the iron might of kings and nations can weaken, much less break. Outside of her, where could we find the trace of that Church of which its divine Founder said that it shall embrace the ends of the earth and never be prevailed against? The Christian sects are not at one in doctrines which in turn are claimed and rejected as truths of God's own revealing and essential to salvation. The sole argument that remains to them in common, is this, that the charity of Christ unites them. But what of the teaching of Christ? Has it no purpose? Can it contradict itself? If so, in what is the rule of conduct different in the Christian and the Pagan? what need of a Church or churches which only breed dissensions about points of Christ's doctrine?

As we look over the statistics of the Eastern and Western Churches, united under the Supreme Pontiff at Rome, the element of her beauty becomes apparent. She is one, all her fundamental doctrines have but one meaning, lead to the same end in practice. Nevertheless, there is that wonderful variety which belongs to the perfection of beauty because it allows of harmony. Her rites differ in the East and West, yet by a singular virtue, each rite becomes to the worshipper the native expression of the same dogma. It is but the accustomed language in which he hears the wonderful truths of the new evangel. All that the prophets

foretold; all that the pilgrim on earth looks for in search of heaven, is verified of this beautiful city of God, which is the antechamber to and the counterpart of the celestial Jerusalem.

Prescinding from the advantages, not to say the pleasure, to be derived from the work before us, it is difficult to estimate properly the labor expended by P. Werner in its composition. If it were not for the minuteness and accuracy with which accounts are preserved in the archives of the different congregations at Rome, the work could not have been accomplished with any degree of correctness. One point alone will make this abundantly clear. Whilst the reports of the Western Church and missions are easily accessible through the annual publications of the Propaganda in the Latin tongue, the transactions of the Oriental Church are only partially published, and have to be made up of separate reports in many different languages and dialects. Unlike the Latin, which does not differ in its ecclesiastical and literary character, so as to be understood and spoken by most clerics of the Roman Church, the oriental languages have frequently several dialects used for the clergy or for separate classes of the people. These had to be interpreted by competent persons so as to be available for P. Werner's purpose. Besides, the political as well as geographical positions of many regions inhabited by Catholics made it necessary to obtain reports from different sources, which had to be compared, so as to guarantee some safe measure of reliability. The sources, in short, from which the author has taken pains to draw his information are in every case the best available. This is to be said also of the statistics of non-Catholic population, which are collated from government statistics of the various countries, amended by the reports of missionary authorities, both Catholic and Protestant, according to their own showing, and in such a way as to cite several sources where they differ in any notable way.

The result of the survey justifies the following assertions:

The statistics up to the year 1830 show that Christianity had more actual adherents at that time than any other form of belief; and that the Catholic Church counted more adherents than all other Christian denominations together. After the first half of the present century, we find that the Catholic Church holds the following position relative to the great religious divisions of the world. Computing the inhabitants of the earth to be above 1,400,000,000, we have of this number about 230,000,000 professing the Catholic faith; 215,000,000 denominational

Christians belonging to different sects; 210,000,000 Mahommetans; 448,000,000 Buddhists, embracing both Confucians and Shamahs; 188,000,000 Brahmans; 120,000,000 Pagans; 6,500,000 Jews. This tallies on the whole with reports of Protestant statisticians up to 1886.

If the predominance of numbers by itself did not point to the orthodox Catholic Church as the true foundation of Christ, because of its universality, the additional fact of its unity would mark that distinction beyond all doubt. Under the Sovereign Pontiff at Rome are united the Latins, Greeks (orthodox), Syro-Maronites, Syrians, Armenians, Copts, Syro-Chaldeans, and Syro-Malabares, counting in all about two hundred millions or more belonging to different rites. The Eastern Schismatics on the other hand have as many separate heads with different doctrine as they have different rites. Altogether, including Greeks (schismatic), Jacobites, Armenians (Gregorian), Copts (Monophysite), Ethiopians, and Chaldeans (Nestorian), they count about 70,000,000. Protestants, i. e., Lutherans, Anglicans, Unitarians, Calvinists, Methodists, Presbyterians, Baptists, and the minor sects, computed at about 80,000,000 or more, have not only as many heads as there are denominations, but frequently individual preachers interpret the doctrine of Christ in ways which others of their own sect hold as untenable and heretical.

Turning from the general contents of the work to the part which treats of America, we have the whole divided into four sections,—treating of South America; Central America, which includes Mexico and the Antilles; the United States; and, lastly, Canada together with Newfoundland. The matter concerning the United States is arranged in three groups. The first of these gives the statistics of the colonial missions, that is, such as were at one time under English dominion. The second part contains the missions about the Mississippi River, and the last portion is devoted to the missions along the Pacific Ocean.

We have hardly discovered any errors that could have been avoided. The statistics are singularly accurate if compared with those given elsewhere. The charts, which are aptly called *Synopses evolutionis diœceseon* show the gradual development of each diocese in the form of genealogical schemata. There is also a considerable amount of original matter introduced, which the author has gathered from the archives of the Propaganda, and which, being found probably nowhere else in duplicate, must prove of value to the compilers of local Church history. Together with P. Verner's previously published Church atlases, this work

makes a reliable reference library for those interested in the study of contemporary ecclesiastical history.

BOOKS RECEIVED.

The mention of books under this head does not preclude further notice of them in subsequent numbers.

SHORT SERMONS on the Gospels for every Sunday in the year. By Rev. N. M. Redmond. 1890. Fr Pustet & Co. New York and Cincinnati.

SERMONS AND LECTURES. By Rev. J. F. Loughlin, D.D.—H. L. Kilner & Co., Philadelphia. 1890.

ANALECTA LITURGICA. Fascic. VI. 1890. W. H. James Weale, London.

DE PHILOSOPHIA MORALI PRÆLECTIONES quas in Collegio Georgiopolitano Soc. Jesu anno MDCCCLXXXIX–X habuit P. Nicolaus Russo, ejusdem Soc. Neo Eboraci, Benziger Fratres, 1890. p. 309.

A HAPPY YEAR: or the year sanctified by meditating on the maxims and sayings of the Saints. By the Abbé La Sausse. Translated from the French by Mrs. James O'Brien.—New York, Cincinnati, Chicago. Benziger Bros. 1890.

JUS CANONICUM generale distributum in articulos quos collegit et ordinavit A. Pillet, presbyt. Cambr., juris canon. prof. ordin. Parisiis: Lethielleux, edit. 1890.

COMPENDIUM JURIS CANONICI ad usum cleri et seminariorum hujus regionis accommodatum. Auctore Rev. S. B. Smith, S. T. D.—Neo Eboraci: Benziger Fratr. 1890.

CURSUS SCRIPTURÆ SACRÆ: Commentarius in S. Pauli Apostoli Epistolas auctore Rudolpho Cornely, S. J.—Prior Epistola ad Corinthios. Parisiis: Sumptibus P. Lethielleux, Edit. 1890. Fr. Pustet & Co., New York and Cincinnati.

MISCELLANY, Historical Sketch of the Congregation of the Most Holy Redeemer. Rules and Constitutions of the Congregation of the M. H. R. Instructions about the Religious State. Lives of two Fathers and of a Lay Brother, C. SS. R. Discourses on Calamities. Reflections useful for Bishops. Rules for Seminaries. By St. Alphonsus Liguori, Doctor of the Church. Edited by Rev. Eugene Grimm, C. SS. R.—New York, Cincinnati, Chicago: Benziger Bros. 1890.

LEBEN DER ALLERSELIGSTEN JUNGFRAU UND GOTTES-MUTTER MARIA. Auszug aus der "Geistlihen Stadt Gottes" von Maria von Jesus. Herausgegeben von P. Franz Vogl, C. SS. R.—1890. Regensburg, New York, and Cincinnati: Fr. Pustet.

Adprobatio.

Ephemerides Catholicas studio theologicarum disciplinarum ...ndo, rebusque ecclesiasticis explicandis atque tuendis ... quæque hunc titulum præseferunt, AMERICAN ECCLESIASTICAL REVIEW, vehementer probamus cleroque commendamus.

J. CARD. GIBBONS,
Arch. Balt.

BALTIMORÆ,
die 22 *Junii*, 1889.

Imprimatur.
MICHAEL A. CORRIGAN,
Arch. Neo-Ebor.

NEO-EBORACI, *die m. Jan.* 25, 1891.

Imprimatur.
PATRITIVS JOANNES RYAN,
Archiep. Philadelph.

PHILADELPHIÆ, *die m. Jan.* 1, 1890.

H. GABRIELS, S. T. D.,
Censor Deputatus.

RECOMMENDATION.

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Washington, D. C., Nov. 2, 1889.

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Gentlemen: By all means enroll me as subscriber to the REVIEW from its first number. So excellent a periodical deserves the hearty encouragement of all ecclesiastics.

Yours in Christ, JOHN J. KEANE.